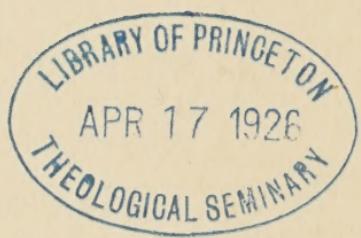


The Beast, Modernism — and — The Evangelical Faith

FRANCIS ASA WIGHT



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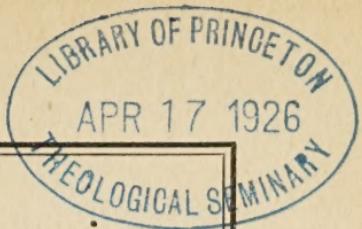
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THE BEAST, MODERNISM AND THE
EVANGELICAL FAITH



The Beast, Modernism

and

The Evangelical Faith

By

FRANCIS ASA WIGHT

*Author of "THE KINGDOM OF GOD" or "The Reign
of Heaven Among Men" and "BABYLON
THE HARLOT"*



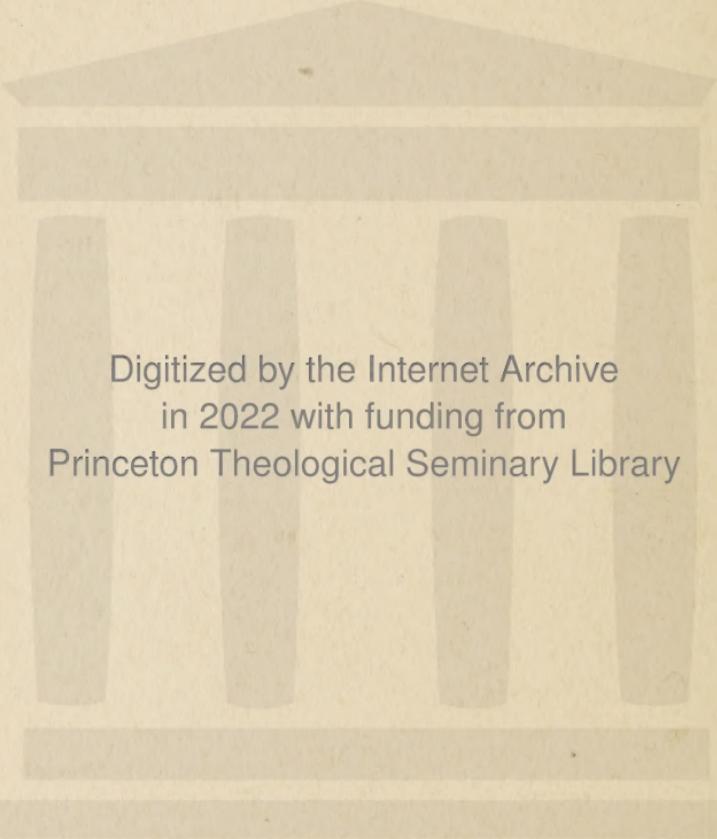
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To that great body of men and women, who know HIM whom they have believed ; stalwarts in faith, courageous in deeds, steadfast in purpose ; who ring true whenever tested, is this book affectionately dedicated.



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Foreword

THE "Beast" of John (Rev. 13:1-8), the "Little Horn" of Daniel (7:8, 11, 24) and "The Lawless One" of Paul (II Thess. 2:3-8) describe, without doubt, the last human government, which with the False Prophet will control the earth. This government is permitted until man sees what an utter failure he is without God, and then it is swept away by the incoming Kingdom of Christ. Modern theorists hold that a belief in the God of the Bible stands in the way of a realization of their Utopia; and modernists in religion are striving to eliminate the supernatural from the Bible—thus removing the evidence of a personal God—which they think will make the Bible a more rational and acceptable book. In *their success* lies the evolving of the Beast—False Prophet—government (Rev. 13:1-18) which Paul calls "The Lawless One."

Because this book mentions "beasts" and "horns" let no one think that it deals with grotesque figures, in which are hidden hazy theories, the solving of which would be of like interest to the working of a cross-word puzzle. The issues discussed are of a momentous nature, involving the life of both church and state. In fact, the events have followed so rapidly the interpretation of these prophecies, that the dailies

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and magazines have furnished the confirmation of their correctness. For the last six months the author has felt a great “urge” upon him in writing the last twenty-four chapters and the first; and the urge is still upon him to get this book out to the people with its fundamental proofs and warnings.

In writing this book the author has not had before him the so-called erudite so much as that great body of believers, who are described in this book's dedication, who are a mighty host and in whom rests the confidence of our great God, and from whom He expects great things. Then there is another large body of inquiring believers, who in the strong current of skepticism, are feeling for the rock, so that they may stand securely upon the Eternal Verities of God's WORD. We are in the days of great testings and overturnings and God wants men and women of large hearts, filled with His compassion for the erring, and who, while proclaiming the truth that may cut and blast all false teaching and systems, yet to have it come from a well of tears as was the case with the Master when He denounced and then wept over Jerusalem. There must be no compromising with SIN or error in any form. Sin and error must be repented of, and confessed and gouged out even if it is an eye. The most deadly heresy is a besetting sin that hides the face of God and blights our fruitage and dulls our comprehension of truth. Who can read the admonitions of our Lord at the close of this book, and

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they could have been continued for many pages, without seeing how urgent Jesus is on this matter.

This book is divided into five parts, each one of which could be separated into a pamphlet by itself. Yet the parts are linked together by the greatness of the subject of which the book treats. Part first is an exegesis of the prophecies concerning the Beast and False Prophet and their utter destruction by Christ's Return to reign. Part second gives the fundamentals of Our Faith as opposed to these false systems of government and religion. Part third shows the errors of Modernism out of which comes the False Prophet, when it compromises and unites with other false religions for the purpose of a World Religion. Part four gives the evidences that the Bible is the inspired Word of God in the fulfillment of prophecies, as well as to show the stately stepping of our God down through the ages. Part five logically shows the Coming of the King and the inauguration of His glorious Kingdom upon the earth. The time and the signs of His Return have been given with care but the nature and glory of the Millennium have been left for participation rather than a venture into the fields of speculation, which this volume has avoided. It was enough for Paul, after his graphic account of the translation of the saints, to say "*So shall we ever be with the Lord.*"

Citizens of the Coming Kingdom, shall we not gird our loins anew with His might; and come in the

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deepest self-humiliation close to His beating heart, that we may be filled with His Spirit for service; so that, as we move out for new victories we can continually hear Christ say "THAT which ye HAVE, HOLD FAST TILL I COME" (Rev. 2:25).

F. A. W.

All quotations in this book are from the "American Standard Version" Thomas H. Nelson and Sons, New York.

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Part I

THE BEAST AND THE FALSE PROPHET

CHAPTER I

A World Peace, State and Religion

THE whole world is coming rapidly into (1) a World Peace (2) a World State (3) a World Religion. Already we have nominal peace throughout the world, and a world state is partially functioning under "The League of Nations," and the barriers that have divided the great religions of the world are rapidly being removed. But strange to say, all of these much lauded events, are being promoted by *one* great cause which in itself is reprehensible viz., *A Universal Disregard of Authority*.

A WORLD PEACE

One great cause, out of several, for promoting world peace is that wars do not pay. When humanity clearly discerns that wars are harmful to all and advantageous to none; that the victors as well as the vanquished were losers in this late world war, then wars will largely cease. Great Britain, France, Italy, Belgium etc., could hardly survive another such victory. Nothing more quickly muzzles "the dogs of war" when they are being unloosed than this. If war does not pay then why all of this bloodshed, destruction of property and a return to savagery for a year

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or more? When the people really see the futility of war, they will despoil old "Mars" of his shining coat of mail and will drag him off his spirited steed, which so enhances his glory and they will put in its place "a pale, sickly horse, whose rider is Death" and whose shroud can hardly cover the skeleton beneath.

MORAL FORCE DISREGARDED

But there is another force or lack of force, besides good horse sense, that will make for peace and that is this universal disregard for Authority. Many nations enter into war, when it brings great sacrifices, because of the ties of blood, or the obligations of solemn treaties, or in response to the call of Conscience. Great Britain's obligation to the neutrality of Belgium was one cause for her entrance into the world war. The United States, in order to save a helpless world, forsook her ease and past traditions, and entered the world conflict at vast expense when she thought it was more lucrative to stay out. These, with others, obeyed the voices of conscience and duty and sacrificed much because of them. But it is very doubtful whether these voices of obligation would be obeyed to-day. Not only will the authority of kings and of presidents, legislatures and dictators go unheeded, but the voices of duty and patriotism that have brought with enthusiasm whole nations to arms will fall on dull ears and hearts. There has come over the world a spirit of indifference; call it lawlessness or

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good nature, or a love for fairplay—"to live and let live," or it may be a combination of all of these; but it will resist every call to enter into the responsibilities and sacrifices of war. "Wat's the h'odds as long as we're 'appy" expresses it. It is illustrated by the great Russian armies, who, when betrayed by their leaders and duped by their government, said "What are we fighting for anyway; we are brothers to *all*; let us lay down our arms and quit." And they did! "How Admirable!" most will say. Yet, but as the sequel shows, How Dangerous! A few millions of the Bolsheviki, with wild schemes and distorted views, fell upon these unsuspecting "Brothers of all" who might under the Christ have developed into a mighty nation; and they exploited the wealth and business of the better classes and seized the accumulated wealth of the great empire itself, to use all of these vast treasures to spread their Godless, bloody propaganda throughout the earth. The Bolsheviki, like the Philistines of old, are "still in the land" and let the Christian nations *beware*.

A WORLD STATE

An international government which is composed of fifty-five "member states" under the name of "The League of Nations" is already functioning as a limited world state. The United States, though not yet a member, will probably enter the world court, which is universally favored by Americans from the Presi-

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dent down. This nation must find a market and it will discover that "aloofness" does not open doors etc. But she has a great open door by being a creditor nation, which we believe she will wisely use. What she has already done in furnishing the "Dawes Plan" to Germany may be extended to France, Italy, Belgium, etc. This is, we believe, the cause of her pressing the payment of these war debts that are due; for it will lead these nations to enter into negotiations instead of a silent repudiation. This will establish mutual plans that will be helpful to both parties, and will also beget in these debtor nations, self respect and confidence that is so much needed for all. Two neighbors, manfully facing their obligations to each other instead of ignoring them, brings a blessing in cooperation that is greater than if the obligations had not existed. The greater blessings that will flow from these vast loans of this nation to others is yet to come, if treated in a kind but firm manner. All of these things are great factors in bringing the nations of the earth into a closer union.

DISREGARD FOR AUTHORITY

But this same reckless disregard of Authority will contribute its part. The voice of patriotism will be muffled by the larger call of the world. The authority of the home, state and country will be ignored as of too small account when compared with these great world affairs. Just as the Easterner, who comes into

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the great West with his conscientious scruples over the small things of life; which are not only just and right, but very needful in the forming of character; yet they seem to the big Westerner to be like the pennies which the Easterner brought with him for trading. "Pard, it may be that you are right" comes the reply, "but this is a Big country and small things don't count out here." This reckless, careless spirit will break down race and state lines and make the world almost akin.

PERILS OF BOLSHEVISM

But there is one nation, and other people of like political creed, that will not enter this world state until they are ready to absorb it in themselves. The fear of this atheistic Soviet government of Russia will tend to drive the other nations together. Lloyd George in his cabled articles published in the Pittsburgh Press, June 13, 1925 says: "While the governments of Europe are fidgeting over an army of 100,000 men in a country which once had an army of 4,000,000, a new peril is arising in the east, which may alter the history of the world." This refers to the trouble in China. He continues, "But Bolshevik Russia, near at hand and watching her opportunity, has not been slow to take advantage of the forces of discontent. Indeed the ground has been assiduously prepared. In Moscow there is an important school for Chinese in which young men from China are in-

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tensively trained in Bolshevik principles and sent back in hordes to their native land to spread the new gospel. It is the instinct of the revolutionary to fish in troubled waters and Russia has decided views about China. With the idea set on a great combination which might control the world, the Soviet government has been busy with its propaganda. Its agents fan the flames, and here its knowledge of eastern Psychology has helped them in the work. For the Russian is Asiatic in origin and blood and temperament. Moscow admits that Bolshevik agents are active in China."

So writes the shrewdest diplomat and the Christian statesman, who has the clearest vision of the affairs of Europe and Asia. In Rev. 16:12 we read of "the kings that come from the sunrising" (East), which are gathered by the slimy frog-like spirit of the Beast and False Prophet (vs. 13, 14). China is doubtless one of these governments, along with Japan and India, which are to be important factors in bringing the governments of the world under the final control of the Radical Socialists.

A WORLD RELIGION

This spirit of indifference to Authority called "Tolerance" that has contributed so much toward world peace and a world state, will be the controlling factor in producing a World Religion. It grows from the same tap-root, the *Universal Disregard of Authority*,

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and will infect all of the great religions of the world. This will be true, not only with Christianity as is shown by the Modernists, but even the Jews are ready to accept Jesus as their great teacher and probably the greatest Jew. "Is he not a Jew?" they ask, "and are not his ethical teachings the purest and best? then why should we not enroll him as our greatest Jew." This will bring the applause of the Modernists and of the unthinking world. But another Jew, who acknowledged Jesus as a "teacher come from God" heard Jesus say "Ye must be born anew" to "enter the kingdom of God" (John 3:3-7). "And I, if I be lifted up from the earth (on the cross John 12:33 vs. 24) will draw all men unto myself." It is a faith in a once crucified, but now resurrected and glorified Saviour that saves (John 3:14; Luke 24:46, 47). Mr. Gandhi of India is ready to accept the precepts of Jesus, but is not willing to bow to the "All Authority" (Matt. 28:18-20) of the Crucified Redeemer by obedience and follow under His standard and let Christ reign supreme.

COMPARATIVE RELIGIONS

Let it be said in thunder tones "*Christianity* is a LIFE to be lived and not only rules to be followed." It is Christ living in our inmost being and then that life shining out in loving deeds is what differentiates Christianity from all other religions. If you are going to compare Christ and His religion with others

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let it be done by Christ's own standard viz., "By their *Fruits* ye shall know them. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16-20). Take for instance the Hon. William E. Gladstone as he is seen picking out of the gutter a drunken woman to take her to his home so that Mrs. Gladstone, in the strength of Christ, may clean her up within and without and thus give her a new start; and then turn to a company of Turks, who are tossing up a tender baby, so that they may catch it upon their bayonets and then hear the demoniacal laugh when the cruel blade pierces through the tender body of the babe. Extreme cases! Yes, but it is not possible for such bloody fruit to grow upon the Christian tree, neither can Mohammedanism grow a Gladstone. If Mr. H. G. Wells in his extolling the religion of Gautema Buddha, would descend from the heights of his imagination long enough to see the plight of "sad, sad India" under the blighting stagnation of the *dead* religion of Buddhism, he would understand that "NIRVANA—self abnegation" alone, without the consequent life that Christ *alone* can give, works death and not life. This comparing religions with a notebook in hand is the devil's own trap, and is the scheme of the Sanballots to stop the work by holding a conference "in the plains of Ono." Oh, that all Christian missionaries might also reply "We are doing a great work so that we cannot come down" (Neh. 6:2, 3).

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CHRIST'S GREAT COMMISSION

The Christ did not send His missionaries into China or India etc., to have them put Him into a moral contest with Confucius or to compare philosophies with "the Wise men of the East." He sent them there to proclaim with the unction of the Holy Spirit "the gospel of Christ, which is the Dynamite of God unto salvation to everyone who believes" (Rom. 1:16). How far would Paul have gotten if he had invited the Grecian philosophers to meet him at Corinth to compare religions and then compromising by retaining what was good in their heathen philosophy. Paul said "But we preach Christ Crucified; unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God (I Cor. 1:23-24). Paul knew that his gospel was considered weak and foolish by the wise. He was not so foolish as some missionaries in China, India, Japan etc. who are ready to retain the good in the religion of the natives and mix it in with the Christian and thus make a religion that will be acceptable and also practical in its working. Paul knew that such work would have ended in utter failure (I Cor. 1:18-21), and there is no doubt about the failure of this plan. Do not these missionaries know that it was just such a procedure of compromise during the time of Constantine and the events that followed in absorbing

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the heathen religious customs that produced the Great Apostasy and the consequent “Dark Ages” for a thousand years? But such compromises of to-day will usher in, not the dark *ages*, but the dark midnight out of which will soon come a glorious Millennial Day of Righteousness and Peace. The world is gradually merging into this threefold condition, getting ready for the final government of the Beast—“The Lawless One”—and the False Prophet, which lasting only three and a half years, yet will demonstrate the utter futility of a man’s government without God.

CHAPTER II

The Lawless One—The Proletariat

“And he (Satan) stood upon the sand of the sea” (Rev. 13:1).

SATAN is cogitating. He is looking out over the sea of humanity, which having passed through the terrible convulsions of a world war, is now emerging into a new order which is much like a brotherhood of nations, which presages the kingdom of God on earth. Once Satan had offered these kingdoms to Jesus, if He would fall down and worship him; but the offer was spurned by the Son of God, who chose to win His kingdom by the way of the shameful cross. As the time is about due for the Nobleman to return “having received His kingdom,” (Luke 19:12, 15) Satan, realizing it was his last chance, seizes the situation to produce his masterpiece in human government, and to show to God, angels and men, that he could have a universal government in which God is entirely eliminated. Yea, he would defy and blaspheme God and heaven, and yet rule the earth with such wisdom and skill that he would draw forth the homage of the whole world (Rev. 13:4).

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A UNIVERSAL DEMOCRACY

“And I saw a beast coming up out of the sea” (Rev. 13:1).

“The waters (sea) are peoples, multitudes, nations and tongues” (Rev. 17:15; for text and meaning of symbols see Appendix 1). As beast means government so this last human government is seen “coming up out of the sea (waters),” which are peoples of all nations of the earth. A government coming up out of the peoples and multitudes must be a “government of the people and by the people,” which is a Democracy; and as the sea is universal, this must be A UNIVERSAL DEMOCRACY (Rev. 13:7, 8). The word “multitudes” (*oxlooi*) is used in Rev. 17:15 instead of the word “tribes” (*phules*) as in the other six groupings of these words (Rev. 5:9, 7:9, 10:11, 11:9, 13:7, 14:6). This Greek word “*oxlooi*,” which is inserted here in a marked way, means “The common people opp. to the rulers” (Grimms-Wilkes’ Greek Lex.—J. H. Thayer). This Lexicon also mentions this very verse, viz., “In Rev. 17:15 seems to designate troops of men assembled together without order.” This indicates that this is a government of the multitudes, a populace, like the Soviet of Russia, or the Commune of France—the rule of the Proletariat. *It is a Radical—Socialistic or Communistic government, “arising up out of” the “peoples and multitudes,” yet retaining the “iron” of Rome, as is*

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seen in Russia today; and covering the earth (Dan. 2:41-43; Rev. 13:7).

SEVEN MOUNTAIN GOVERNMENTS

This government has seven heads, which "are seven mountains," and "they are seven kings" or governments (Rev. 17:9-10). This would indicate that seven great promontories or world-wide governments that are mountain-peaks in history (Jer. 51:25 cf. Dan. 2:35, for a great mountain to fill the earth) would constitute the basis of this last World government, which partakes of and sums up all of them in itself; that in its destruction all human governments will come to an end. All of these seven—Babylonian, Media-Persian, Grecian, Roman, Napleonic Empire, The Central Powers and the League of Nations, occupy about the same territory, and concern the same peoples in some ways, and have been the scenes of great world activities in the past and during this last world war. Napoleon carried his conquests into Asia, and Germany built its railroad from Berlin to Bagdad on the Euphrates, and included the Turkish Empire. Babylonia, Media-Persia and Greece, and the states that constituted the once Roman Empire have been the battle ground. These seven heads have no diadems like the ten horns, therefore are not now reigning: neither are they active like the ten kings, who have not only diadems, but hate and destroy the harlot, and also "war against the Lamb" (Rev. 13:1;

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17:14, 16, 17). These seven heads have only names of blasphemy, which characterizes all of these mountain governments from Babylonia down to this eighth one, whose main characteristic is blasphemy. Even the seventh head, "The League of Nations," ignored God in its covenant and in none of the sessions of the Peace Conference was public prayer offered to God. Four of these, Babylonia, Media-Persia, Greece and Rome, are revealed in Dan. 2:31-45; 7:1-7; but in Dan. 7:8, 20, 24 we find three more which become component parts of this Beast government (which is the same as the "little horn") which make seven. But these last three, being absorbed by "the little horn" as the last human government (Dan. 7:8, 24, 26) would make "an eighth," which agrees with the statement in Rev. 17:11, viz., which though "of the seven" he "is himself also an eighth."

The angel says "The five are fallen" (Rev. 17:10). These would be the first four above mentioned, and the fifth one would be the French Revolution that headed up in the world-wide empire of Napoleon, which is now "fallen." The one that now "is," which is the sixth and the time of John's standpoint, was the German autocracy, that summed up in itself and its militarism the autocracies of the world—Germany, Austria-Hungary, Bulgaria, Turkey and even Russia, which came at last to be under German propagandists. In its overthrow, Autocracies and their concomitant militarism are forever swept away. The seventh head

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is “the other that is not yet come and when he cometh he must continue a little while” (Rev. 17:10). This one, we would say, is “the League of Nations,” which has already commenced to function. It may have to be readjusted, so that its power will not rest so much upon a super-government, as upon the combined moral force of the sentiment of all the nations in common consent and agreement: which shall be expressed through an international court, etc. which will enforce its decisions, not so much by armed force, but by the moral sentiment of all mankind, expressed through the Boycott (Rev. 13:17). *It continues only “a little while”* (Rev. 17:10).

“FRENCH REVOLUTION” REVIVED

This last government, then, that John sees (Rev. 13:1-8) and the composition of which the angel gives by showing how it reached its maturity (Rev. 17:8-17), is the eighth one (in succession) “though of the seven,” and it “plucks up by the roots” these last three; viz. (1) The French Revolution—Napoleonic Empire, (2) The Five Autocracies—“the Central Powers,” and lastly, (3) the League of Nations (Dan. 7:8, 20). It is this “eighth” one that when he was one of the seven “receiveth the death-stroke of the sword,” and was healed. He “was and is not, and is about to come up out of the abyss” (Rev. 13:3, 12, 14; 17:8).

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“And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition” (Rev. 17:11), is the beast of Rev. 13:1-8.

Then, this last world government must be (1) “of the seven” (2) must have received “the death-stroke of the sword” and (3) “is not” and (4) is healed and (5) “comes up out of the abyss” and (6) goes “into perdition.” Let us try these marks of identification on the fifth head—the French Revolution of 1792-99, which headed up in the Napoleonic world empire.

(1) It is of the seven (2) received its death-stroke by “*the sword*” of militarism (3) “is not” for over a hundred years but now (4) is healed. Modern writers instead of denouncing this “Reign of Terror” (1792-95) applaud it as the dawn of a new era of freedom and (5) is arising up out of the abyss under the name of Bolshevism, Radical Socialism, I. W. W., rule of the Proletariat, and (6) will go into perdition (Rev. 17:14, 19:20) for he is “the son of perdition” (II Thess. 2:3).

THE LAWLESS ONE

But this fifth head also fits exactly into Paul’s description of this same government which he calls the “Lawless One.”

“It (Christ’s return) will not be except the falling away comes first and the man of sin be revealed, the son of perdition, he that opposeth and exalteth him-

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self against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not that when I wast yet with you I told you these things. And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of *lawlessness* doth already work: only there is one that restraineth now, until he is taken out of the way. And then shall be revealed the *lawless one*, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he whose coming is according to the working of Satan, with all power and signs and lying wonders" etc. (II Thess. 2:3-9).

This is a graphic description of the rule of the "Proletariat" in France in 1792-5, which is called the "Reign of Terror," and also of that which is now seen in embryo all over the world. Though checked by the "one that restraineth," which was Napoleon, followed by the "Holy Alliance" (1815-1848) and the Central Powers (1871-1918) it has been in the period of incubation until now, when all autocracy and militarism are overthrown, he is ready "to be revealed in his own season" (v. 6). "The one that restraineth now" in Paul's day was imperial Rome, whose greatest virtue was law and order; and "the one who restraineth" until our day was the monarchies called "The Concert of Europe" which headed up in the Empire of Germany under its Kaisers (Caesars). As all re-

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straint is now removed, we see the same “*lawless one*” being revealed. Daniel says “He shall think to change the times and the law” (Dan. 7:25). “The Assembly” at Paris in 1792-3, passed an edict that “Time” should begin with them; so their calendar began with the year “one,” commencing September 22nd, 1792. They changed the week into ten days instead of seven, and formally abolished Christianity. We may rest assured that this head that was “as though it had been smitten unto death,” and “was and is not,” but when it “comes up out of the abyss” will be the same blasphemous, lawless government.

CHAPTER III

Man's Government Without God

"The beast which I saw," says John, "was like unto a leopard (sagacious, stealthy) and his feet were as the feet of a bear, (Russia-the-bear-is where the feet of this beast rests and commenced) and his mouth as the mouth of a lion" (Big) (Rev. 13:2).

THESE are the first three beasts of Dan. 7:4-6, though in reverse order. But it is very significant that the fourth beast of Daniel, which "devoured and brake in pieces and stamped the residue with its feet," (Dan. 7:7) which fitly describes Roman and Teutonic Autoocracy, is entirely omitted. This shows that Autoocracy and extreme militarism are gone forever. This beast government rules, not with a great army, but by "great authority" and the boycott (Rev. 13:2, 17). The Anti-Christ, which is this beast government, is not the iron-teethed monster of Daniel (7:7), but "the little horn that is diverse from the former" (Rome—Dan. 7:24), that absorbs three kingdoms (Dan. 7:24, 25) of the divisions that followed the Roman empire, and is the last—the eighth government to cover the earth. While the iron (Roman power) goes into the toes of the image, (Dan. 2:42) yet it may not be organized militarism: but the

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treacherous work of the “Leopard” (the body of the beast, Rev. 13:2), which was shown in the French Revolution and is now so marked in Bolshevism in its numerous assassinations and wholesale murders and *autocratic authority*. The Anti-Christ, however, heads up in a great army gathered for the battle of Armageddon (Rev. 16:14-16); but this very gathering, which is near the close, shows it had not existed before. This “little horn” instead of “devouring” has eyes like the eyes of a man (humane, intelligent), and “a mouth that spake very great things” (Dan. 7:8, 20). The “leopard,” the body of this beast, according to Daniel (7:6) stood for Greece, whose strong characteristics were Democracy and earthly wisdom.

MOUTH BIGGEST ASSET

His mouth is his biggest asset. “His *mouth* as the mouth of a lion.” “And there was given to him a *mouth* speaking great things and blasphemies.” “And he opened his *mouth* for blasphemies” (Rev. 13:2, 5, 6). Daniel’s description is the same. “In this horn were eyes like the eyes, of a man and a *mouth*, speaking great things.” “That horn that had eyes, and a *mouth* speaking great things” (Dan. 7:8, 20).

Radical Socialism possesses this characteristic to perfection. It is “*mouthy*” to the extreme. In fact, it is nearly all mouth, or on paper, for it has never yet been fully tried. The opening of its big mouth shows its intense spirit of propaganda, such as is shown in

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the “Zinovieff letter,” which greatly affected the late election in England, and causes uneasiness in France and much fear throughout the world. This government is to rule with “*Great Authority.*” From its *big mouth* will pour forth great *Pronouncements*. It will make men *good* by *formulas*. Karl Marx will be the prophet, and his socialistic philosophy their bible, and men are to be made holy (that is, happy) by better economic conditions.

FULL OF BLASPHEMY

It is blasphemous to the core. “Upon his heads names of blasphemy.” “And he opened his mouth for blasphemies against God to blaspheme His name” (Rev. 13:1, 5, 6). This agrees with Paul’s description already quoted, viz., “He that opposeth and exalteth himself against all that is called God.” This is another strong characteristic of Radical Socialists, who show a great aversion to God and Christianity. All political socialism from Karl Marx down is Godless. Germany, having given up the Son of Man for her superman, will fall in with much unanimity. No more of this “*Gott mit uns*” will be her cry, which bordered upon blasphemy when uttered. Let Bolshevism of Russia, Socialism of Germany, Communism of France, or Radical Socialism in all countries rule the world and the blasphemy of this beast government is assured.

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USES THE BOYCOTT

One virtue it possesses: it will taboo and attempt to banish war. It favors the boycott as sufficient force to preserve order and bring recalcitrant nations into line. Socialism is in harmony with this beast government in this, which declares "That no man shall be able to buy or to sell save he that hath the mark, even the name of the beast, or the number of his name" (Rev. 13:17). This coercive principle of the boycott has already been adopted by the League of Nations.

MAN'S NUMBER

"His number is six hundred and sixty-six" (Rev. 13:18).

This number, six hundred sixty-six, John says "is the number of a man" or "it is *man's* number" (Rev. 13:18).

Earth or man's number is four, Deity's number is three: four plus three is seven, the perfect number, for it is God and man together. But four plus two, one half of four, is six, man's number brought to its highest efficiency. Six is one short of seven, therefore, inefficient, even if it is repeated three times, 666—"The Superman." It glorifies *Man*. Satan, knowing the proneness of men to laud and worship self, catches the worship of the world for this man's government. It is MAN'S Day. Paul calls it "The *Man* of sin" (II Thess. 2:3). Daniel (7:8) describes it "Behold in

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this horn were the eyes like the eyes of a *Man* and a mouth speaking great things.” This is in contrast to the iron-teethed monster of 7:7. *Man*, in all these cases is used in a generic sense, meaning mankind. It is mankind ruling itself. We—the people—rule, what need have we of God. “Let us break their (Jehovah and Christ’s) bonds asunder and cast away their cords from us” (Ps. 2:3). God permits it, so that man may know that without the regenerating power of the gospel of Christ and the uplifting might of the Holy Spirit, man can never lift himself out of the quagmire of sin and impotency in which he is found.

THE EIGHT-FOLD WAY OF H. G. WELLS

Even “the Eight-fold Way” of Mr. H. G. Wells, which is “primitive Buddhism” reconstructed after Mr. Wells’ own philosophy, or his eight-fold “Broad Fundamentals of the World State” given in his “Outline of History” can be no more effective than scores of other such speculations that are based upon the rejection of the Deity of Jesus Christ and the divine inspiration of the Holy Scriptures of which Jesus is the heart and life. In fact, this very government that Satan is using as his last grand masterpiece, will consist in the “Radicals” trying to put into execution such principles as these “eight fold fundamentals,” which Mr. H. G. Wells gives as the glorious climax of man’s mighty struggles through his “50,000 years” of history (???). Satan is satisfied with anything that exalts man and eliminates God. “Away with God

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and heaven" will be the cry. "We are all-sufficient. When we perfect our ambitious programs, we will have a heaven here." Fraternity, liberty, equality, words to conjure with, will be worn to a frazzle. There will be much glamor and show. With great material wealth, much scientific knowledge, great inventions and the experience of the ages to draw upon, the world will be enamored by the government they make by Satanic power, and will say, "Who is like unto the beast?" i. e., Where was there ever a government like ours (Rev. 13:4). But it will be a dismal failure. Great discontent and lawlessness will pervade the earth (Luke 21:25, 26).

CHAPTER IV

Imminence and Shortness of Reign

THIS last human government, called by John "the beast," is seen even now "coming up out of the abyss" (Rev. 11:7) and like an ominous cloud is threatening to cover the earth. Already it has a strangle hold on Russia, and is reaching out its clammy hands to clutch the other nations of discontented Europe and Asia. It moves stealthily like "the Leopard" with occult power and nothing seems to stay its progress. The Allied governments are already saying "Who is able to war with the Beast?" (Rev. 13:4). And this late effort of the "Allied Nations" at Genoa and the Hague, led by that master of diplomacy, Lloyd George, has utterly failed to make any satisfactory arrangements with this Satanic power. The leopard has not changed in character any more than its spots. No wonder that the secret treaty at Rapallo between Germany and the Bolsheviks, that opens up dissatisfied India and China (nearly one half of the world's population) to the propaganda of a combined Germany and Russia, threw the conference at Genoa into dismay and hopelessness; so that the cry is again "Who is able to war with the Beast?" News dispatches even today

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(October 1, 1925) say that Germany wishes to reassure Russia that there will be no infringement of the treaty of Rapallo of April 17, 1922 even if she does join the League of Nations. John and Paul both ascribe the power and authority of the Beast government to Satan (Rev. 13:1-8, II Thess. 2:9-10). Germany has already become a Social-Republic and she will, with her genius for organization, perfect it so that it will be acceptable to the world, which is already possessed with the idea of a world brotherhood, and self-determination of all peoples. Germany has come through this world's convulsion undevastated and will seize this form of government to gain world supremacy in industrial and commercial lines. To gain the confidence of the world she will renounce militarism, and will hope to obtain in an international brotherhood of working men, the mitigation of the rigorous exactions placed upon her by the Allied governments. If she accepts the "Soviet" she will probably rid it of the terrors of Bolshevism: but it will be without God or His religion, having only that which is furnished by the second beast that "comes up out of the *earth*" (Rev. 13:11), which is the same place where Neitzsche and Lenin got theirs. Prof. Adolf Harnack speaks of "the renewed longing for religion (in Germany) reveals itself in the active interest shown in theosophy, Christian Science, Astrology, while in some places people are returning to

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their churches." (Literary Digest, June 13, 1925). Others report a revival of Evangelical teaching.

WORLD PROPAGANDA AND REIGN

This government will cover the world: first, perhaps, in form of an international brotherhood of workingmen called "Industrial Democracy" and labor will be in the saddle as it is in many nations to-day. Very soon the asperities of the war will be forgotten and even Socialists of France and the labor Social party of England will fraternize with similar parties in Germany, which will help bring the worship or adoration of the world. Satan is a great counterfeiter, and he will steal every tenet of the Christ that he can weave into the fabric of his government, so as to deceive the whole world and thus bring its homage. The two-horned beast will furnish enough miracle stunts and will even take advantage of the death-stroke and resurrection of his Anti-Christ, to offset that of the death and resurrection of Jesus, the Christ (Rev. 13:12). Even in this country revolution is being preached on street corners, in halls and parlors. A strong propaganda is being carried on by what the late Mr. Samuel Gompers described as "Radical intellectuals, University graduates, Bou- doir Socialists and professional Anarchists, Rainbow-chasing Socialists and professional phrase-makers;" and we would add to this medley the Modernistic Clergy and some College Professors, to bring about

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the reign of this “Lawless One.” But it will not succeed in “America,” which is God’s “Prepared Place” and has enough “Evangelical Faith” to preserve it from the “Lawless One” (Rev. 12:6, 13:17; 13:8, the “blood” line). That which was so threatening one year ago is almost entirely wiped out by recent events.

SHORT DURATION

When Jesus comes with His saints, He is to destroy this “Lawless One” (II Thess. 2:8) as it is described in Rev. 19:11-21. It is this very beast government that is to “war against the Lamb, and the Lamb shall overcome them, for He is Lord of Lords and King of Kings” (Rev. 17:14). But this last beast is of short duration. “There was given to him to continue forty and two months” (Rev. 13:5), which is three and a half years. Daniel gives him “a time, times and half a time,” which is twelve hundred and sixty days, or three and a half years (Dan. 7:25, cf. Rev. 12:6 and vs. 14).

HEAVEN’S REDEMPTIVE WORK

But while the most of the world runs after the beast and does him homage, yet in Rev. 14:6-16 we see that heaven is counteracting Satan in the proclamation of “the eternal good tidings unto them that dwell upon the earth,” and in the warnings given (Rev. 14:9-11) and the harvest scene (Rev. 14:14-16, 15:2). Many

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things appear in a careful exegesis of Rev. 12:6, 14, that show the United States will have enough of Christianity, that will right up the old ship, even though it may leer for a time. This great Republic is certainly "a place prepared in a wilderness" (which it was three hundred years ago) and will be ready to bear on her "two wings (fleets in air and sea) of a great eagle" (Rev. 12:14) the persecuted woman for her nourishment for three and one-half years, until Jesus comes with his saints. This Sun-clad woman, we assume, is God's nominal church, who like the five foolish virgins were unprepared when the "Overcomers," the man-child—"was caught up unto God and unto his throne" (Rev. 12:1-6, 2:26, 27; Matt. 25:1-13). The United States is already showing a beneficent spirit to troubled Europe and Asia, while refusing to become a participant in their political intrigues and quarrels. She is, very wisely, shutting out the hordes of immigrants that Satan desires to pour upon her territory. In Rev. 12:15 we read that "The serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream." As water means "peoples, multitudes, etc., " (Rev. 17:15), this indicates that Satan will undertake to flood America with hordes from Southern Europe and Asia, especially Asia, which is spoken of as "The kings that come from the EAST" (Rev. 16:12); who will try to change the constitution and laws that protect God's

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people from the Beast. These are China, Japan and India, etc., which we have noticed would form an important part of the Beast government. But we read that "The earth helped the woman and opened her mouth and swallowed up the river" (Rev. 12:16). This indicates that this help will come by natural means, such as war, pestilences, famines, earthquakes, etc. By such means the earth has already swallowed them up by the tens of millions within a decade.

For times such as these the second Psalm was written.

"Why do the nations rage and the peoples meditate a vain thing. The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against His Anointed, saying, Let us break their bonds asunder and cast away their cords from us. He that sitteth in the heavens will laugh. The Lord will have them in derision" (Ps. 2:1-4).

But heaven pleads "Kiss the Son lest He be angry." "Blessed are all they that take refuge in Him" (vs. 12).

There can be no doubt about the final outcome. Those "that come off victorious from the beast" will "with the *harps of God*" sing;

"Great and marvellous are Thy works, O Lord God, the Almighty.

Righteous and true are Thy ways, Thou King of the ages. Who shall not fear, O Lord, and glorify Thy name?

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For Thou only art holy: for *all the nations* shall come and worship before Thee:

For Thy righteous acts have been made manifest" (Rev. 15:2-4).

THE ANTI-CHRIST

John in Revelation	Daniel	Paul in 2 Thess. 2:1-10
"The Beast"	"The Little Horn"	"The Lawless One"
1. "The Number of a Man" (13:18)	"Eyes of a Man" (7:8)	"The MAN of sin" (2:3)
2. Comes up out of the abyss and goes into Perdition (17:8; 11:7)	"Destroyed in fire of perdition" (7:11, 26)	"The Son of Perdition" (2:3)
3. By Satanic Power (13:2, 4)	"Different from the others" (7:24, 21)	"Working o f Satan" (2:9)
4. "Blasphemes God" (13:6)	"Blasphemes the Most High" (7:25)	"Opposeth God" etc. (2:4)
5. "Great mouth and words" (13:2, 6)	"Mouth, speaking great words" (7:8, 11, 20, 25)	"Exalteth himself above God" (2:4,10)
6. "Overcomes the Saints" (13:7)	"Made war with the saints" (7:25)	
7. "Works great Signs" (13:13)	"Changes Times and Laws" (7:25)	"Signs and Lying Wonders" (2:9)
8. Builds Image for Worship (13:14, 15)	"Abomination that makes desolate" (9:27; 11:34; 12:11)	"Sits in the Temple of God" (2:4)
9. "Continues 42 months" 3½ years (13:5; 12:6, 14)	"A time, times and a half—3½ years" (7:25; 12:7)	Develops just before Christ's coming (2:3, 7)
10. "Destroyed at Christ's Coming" (17:14; 19:19-21)	"Slain at Christ's Coming" (7:11, 13)	Slain by Christ at his coming (2:8)
11. "Burned in fire" (Rev. 19:20)	"Burned with fire" (7:11)	"In flaming fire" (2nd Thess. 1:7, 8 cf. 2:8)

CHAPTER V

The False Prophet

Rev. 13:11-18; 16:13; 19:20

"And I saw another beast coming up out of the earth; and he had two horns like unto a lamb and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand or upon their forehead; and that no man should be able to buy or to sell save he that hath the mark, even the name of the beast, or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man, and his number is six hundred and sixty and six" (Rev. 13:11-18).

WE SEE from the above scripture that this first beast has a contemporary—a beast with "two

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horns like unto a lamb" showing its religious nature, which is also shown by its work in causing all to worship and by its title "The False Prophet" (Rev. 13:12, 16:13; 19:20). "It exerciseth all the authority of the first beast in his sight," furnishing the religion that man's nature demands and which Satan delights to provide. It is not necessary to think of "the false prophet" as an individual, but rather as a bureau of religion and education, the "two horns," which may head up into Secretaries, which become religious potentates, that are set up to control the religions of the world. This Two-horned beast stands for a political, religious power, but it must be distinguished from the harlot—Babylon, who is destroyed under the reign of these two beasts (Rev. 17: 16-18; cf. Rev. 16:13; 19:20).

OF THE EARTH, EARTHY

This beast "comes up out of the earth" and not out of the sea, the people, as did the other beast; which shows that its religion is an *Evolution* out of the earth, and not a *Revelation* from heaven. He even "maketh the *earth* to worship the first beast whose death-stroke was healed" (vs. 12). It is an Agnostic in matters of heaven or "from above," but dogmatic and very assertive in things of the earth or from beneath. It spends its time in studying Biology, Protoplasm, and ascertaining the weight of an electron, etc., etc., from which it draws its in-

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spiration. Science is its God, Evolution is its “working basis” and its “assured results” (?) is its authoritative Bible. It “is of the earth, *earthy*” (John 3:6, 1 Cor. 15: 47-50). It is “like unto a lamb” in appearance only; for “he spake as a dragon.” It is more intolerant than the first beast (Rev. 13:15), which is characteristic of “Free Thinkers” and “Liberals,”—liberal in giving away God’s revealed truths, but very bitter toward Evangelical Christianity. It will include the “theosophies” and “cults” of the East and may come at last under their control.

SATAN’S COUNTERFEIT TRINITY

Satan is an old counterfeiter. His “Trinity” is himself as the Father; the beast is the Antichrist, and instead of the Holy Spirit, “the Paraclete,” he has this “false prophet” as the religious director. He works miracles to offset those of Jesus, which were Christ’s credentials from heaven. He “even makes fire to come down out of heaven upon the earth in the sight of men,” and “he deceiveth” the gaping crowds, saying to them, “That they should make an image to this beast, who hath the stroke of the sword and lived.” From the magicians of Egypt to the spirit-possessed medium of today, Satan has always used his occult power to work miracles.

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SPIRITISM

As the unrest and uncertainty of coming events become more and more acute, the more will people turn to spirit mediums, clairvoyants, etc. They will discover that it is not all a fake, but a fateful reality. Right here lies its great danger. It is playing with fire that proceeds from "the pit." For one to tamper with this occult power, he will soon enmesh himself in Satan's web to be led captive at his will, and to receive at last Satan's fearful doom (Rev. 20:10-15, Mat. 25:41). Paul as well as John ascribes the power of this beast government to Satan. Already do we read of wonderful revelations that come through mediums, who will find their greatest dupes among the idle rich and educated unbelievers and some brilliant minds, who have run wild because they are not anchored in Christ. Spiritism will enroll among its devotees scientists like Sir Oliver Lodge, and authors like Conan Doyle, etc., while all Modernists and Liberals already show toward it a friendly attitude and it will play an important part in the religion of the false prophet. Paul's description will be carried out in full. "Whose coming is according to the workings of Satan, with all power and signs and lying wonders and with all deceit of unrighteousness, for them that perish because they receive not the love of the truth, that they might be saved" (2 Thess. 2:9-12).

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WORSHIP OF THE IMAGE

We have noticed that this beast that “received the stroke of the sword and lived” was the fifth head, the French Revolution (A. D. 1792-95). Under this first regime a fleshly image, a live courtesan, was worshipped as “the goddess of Reason”—so how natural it will be for this same head when he “comes up out of the abyss” to have erected a great statue, not for some king, or general, but to be the image of the government (beast) which they adore. Just as soon as men reject God and his restraining love, they turn back into idolatry. Paul speaks of this time as well as of his own, when he says “Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an *image* of corruptible *man*” (Rom. 1:22, 23). The people worshipping their government as a brotherhood of nations with militarism eliminated, or professed to be, will gladly comply with the mandate of “the False Prophet” who will not only give breath to the image, but that it “should both speak and cause that as many as should not worship the image of the beast should be killed.”

The edict “to kill” comes forth from the image in his speech that Satan inspires it to make, which adds to its authority. Probably this image is set up in the temple that has been built by the 144,000 sealed Israelites (Rev. 7:3-8, 11:1-2; II Thess. 2:4)

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and which is defended by the “two witnesses” until they are slain by this same “beast that cometh up out of the abyss” (Rev. 11:7). Probably the 144,000 “sealed ones” are “the saints” that this beast makes war upon and “overcomes them” (Rev. 13:7; 12:17; Dan. 7:21). If so, then Jesus describes this time in Mat. 24:15-22, Mk. 13:14-20; which is doubly fulfilled, viz.,—in the destruction of Jerusalem and the escape of the Christians in A. D. 70, and then at this later period, in the “Abomination of desolation standing where it ought not,” which is this image that is set up by this two beast government (cf. Dan. 9:27, 12:11; 2 Thess. 2:4, etc.) and the terrible desolation is described in Rev. 16:18-19 when “the cities of the nations fell” etc..

THE BLOOD LINE

This religious power that has the “two horns like a lamb,” and its adherents, are composed of all those “whose name hath not been written from the foundation of the world in the book of life of the *Lamb* that hath been *slain*” (Rev. 13:8). This *Slain Lamb* presents the line of demarcation that is emphasized in the whole Bible; viz.—“Apart from the shedding of blood there is no remission” (Heb. 9:22). “Jehovah had respect unto Abel and to his offering” “as a more excellent sacrifice,” because it was “of the *firstlings* of his *flock*” (Gen. 4:4, Heb. 11:4). And this blood line runs from the foundation of the world

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to the end; and Abel's name and all others that come under the blood "of the Lamb that hath been slain" "are written in the book of life of the Lamb" (Rev. 13:8). All unbelievers of whatever name, be they called "Agnostics" "Liberals" or "Destructive Critics" etc., and professed church members who may have a semblance and even some of the virtues of Christianity, if they do not accept the atoning blood of Jesus, have no part with Him. Already the line of cleavage is very clearly discerned, for we see church members of "the broad gauge" type are running neck and neck with other Socialists to be leaders in the new age. Some are Radicals, while many sympathize with the Russian-Soviet government.

ALL RELIGIONS WELCOMED

As this is a world government, all religions will be welcomed—Spiritualists, Moslems, Hindus, Buddhists, Confucianists, Jews, etc., who will have free course under the League of Nations. When Satan seizes these last three heads to form his eighth world government, which comes at last under the control of the Radical Socialists, who blaspheme GOD and His religion, Satan will welcome representatives from all religions that will endorse the "Reds" or the Radicals with hearty support. So all the bigotry and hatred that was shown against God in the French Revolution and is now so manifest in the Bolsheviks

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of Russia will be intensified by religious fanatics from every religious cult that will give allegiance to this religious bureau under this Satanic government.

When the edict goes forth from the image that "as many as should not worship the image of the beast should be killed," while many will be under great distress and "the saints" (the 144,000 sealed ones) will be slain (Rev. 13:7; 12:17), yet there is a great religious system called "the Harlot" whose name "is Babylon the Great" (Rev. 17:5) that will refuse to bow to this mandate, and which will be utterly destroyed by the two beasts government.

HARLOT DESTROYED

"And the ten horns which thou sawest and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do His mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished" (Rev. 17:16, 17).

The beast and the ten kings, or governments, turn with hatred and fury upon the harlot and destroy her in one day (Rev. 18:8). This shows that two false political and religious powers or systems meet in deadly conflict for the supremacy, but the two beast government is too strong for "the harlot." The destruction is so frightful that "the kings of

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the earth" and "the merchants of the earth" "who were made rich by her" "and every shipmaster and mariner, as many as gain their living by the Sea" "cast dust on their heads and cried, weeping and mourning, saying Woe, Woe, the great city" (Rev. 18:9, 11, 15, 17-19). The Harlot, named Babylon, stands for the "Great Apostasy" and the false religions that grow out of her. She must be distinguished from The False Prophet, who is not destroyed until he is overthrown by Christ and His Bridal Army, when they come to take possession of the earth (Rev. 19:11, 14, 19-20). An apostate church brings upon it the anathemas of heaven (Mat. 23:35-36). It poisons the water of life flowing out from God's throne; scuttles the ship that is sent out to rescue the drowning and paralyzes the hand that is reaching out to save. Mighty hallelujahs, three times repeated, are heard in heaven, over the destruction of the harlot (Rev. 19:1-4) for everything is clearing away for the Return of the KING and His glorified Bride, who shall possess the earth in Righteousness and Peace. The False Prophet is so interwoven with the Beast government that they are not only co-workers but are also *coterminous* (Rev. 13:12; 16:13; 19:20). It is not so with the Harlot—Babylon. She is their mortal foe. Already these tremendous forces are lining up for world supremacy. Their hatred is intense and mutual even

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now. When the harlot begins to say “in her heart I sit a queen, and am no widow, and shall in no wise see mourning” that is, she is about to discard her weeds of widowhood, and seize the temporal power, then her wily foe, the Beast and False Prophet and the ten federated kingdoms shall utterly destroy her as described in Rev. 18:6-24; 17:16,17. When the Great Apostate church and her children that have used their power to make abortive every program of God for *real* Christian Union, and thus the salvation of the world, are utterly destroyed; and the False Prophet, who with the Beast has shown the utter futility of trying to produce a kingdom of Righteousness and Peace by a *Natural Religion*—“coming up out of the earth”; then all peoples will be ready to welcome with great Joy, when they behold with the Beloved John,

“The Holy City Jerusalem, coming down out of heaven from God, having the glory of God.” “And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there) and they shall bring the glory and honor of the nations into it.” “And there shall be no curse any more; and the throne of God

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and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face, and they shall reign for ever and ever" (Rev. 21:10; 22:5). Hallelujah! Amen!

CHAPTER VI

Armageddon:—The Two Beasts Slain by Christ's Coming

“And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising (East). And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together unto the place which is called in Hebrew, Har-Magedon.” (Rev. 16:12-16.)

“And I saw the heaven opened; and behold a white horse, and He that sat thereon called Faithful and True; and in righteousness He doth judge and make war.” “He is arrayed in a garment sprinkled with blood; and His name is called ‘The Word of God.’ And the armies which are in heaven followed Him upon white horses, clothed in fine linen white and pure,” “And He hath on His garments and on His thigh a name written King of Kings and Lord of Lords.” “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat upon the horse and against His army. And

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the *beast* was taken, and with him the *false prophet* that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image; they too were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of Him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh" (Rev. 19:11, 13-14, 16, 19-21).

THE foregoing is a graphic account of the complete destruction of the Beast and False Prophet by the Return of THE CHRIST as the KING OF GLORY. This is the "Battle of ARMAGEDDON." It is not fought by wordly forces contending against each other, but by the armies "of the whole world" (Rev. 16:14), "gathered together to make war against Him that sat upon the horse and against His army" (19:19). These world forces are gathered by a subtile propaganda that goes forth like "spirits of Demons working signs." It is uncanny—"unclean spirits, as it were frogs"—slippery, when handled and dive, when seen, into their own scum of the swamp. It is the spirit of the treacherous Turk and the atheistic Bolsheviki as it works among all nations even to-day. Imagine the slimy, frog-like spirit, that now comes out of Russia going among "the Kings of the East"; China, now torn by civil war and generally unsettled, India with her dissatisfied millions, Japan with her sensitive but ambitious people, Arabia, already agitated with fanatical zeal

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over the strife for the caliphate, Egypt and the Soudan, though repressed by England, yet resentful in spirit, and the Balkan states which are like a tinder box; and you have the best interpretation of Rev. 16:12-14.

REMOVING OF TURKISH EMPIRE

As water means people (Rev. 17:15), the drying up of the Euphrates is generally interpreted to mean the removal of the Turkish Empire. Turkey has always been a barrier to Moslem invasion as she wished to keep on good terms with Europe and was satisfied to hold Constantinople, the natural capitol of the old world. But the Turkish empire has vanished and the Young Turks that hold what is left are rapidly secularizing Turkey under the rule of Mustafa Kemal, which will greatly affect the Moslem World. They have deposed and banished their Caliph, Abdul Medjid; separated their state and schools from the Moslem religion, thus removing the barriers that have stood in the way of a full co-operation with the Russian government, which is “Gog of the land of Magog, the prince of Rosh” (Russia) (Ezek. 38:3).

RUSSIA GATHERS THE ARMIES

In Ezek 38:3-39:4, God describes the gathering of these hordes by Russia from “Persia, Cush and Put, Gomer and all his hordes; The house of Togarmah in

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the uttermost parts of the *North* and all his hordes; even many peoples with thee" (Ezek. 38: 5, 6). He also describes how this propaganda of Satan works, "It shall come to pass in that day, that things shall come into thy mind and thou shalt devise an evil device (Rev. 16:13) and thou shalt say, 'I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without walls, and having neither bars nor gates'" (Ezek. 38:10, 11).

There is no doubt that these "unwalled villages, having neither bars nor gates," is a Restored Palestine (Ezek. 38:8, 14). There is also no doubt but that Palestine is being rapidly restored by the Zionist Movement and the Jewish Colonization Association, and after God's drastic dealings with them, they will become as described in Ezek. 36:9-12, 24-28 (cf. Rom. 11:25, 26, Rev. 7:3-8; Eph. 1:13: 4:30). This Restoration is being described in all the magazines and newspapers.

These statements in Ezekiel, describing these cities as without walls etc., prove that this prophecy has not yet been fulfilled and also is a strong proof of their inspiration; for unwalled cities were unknown in Ezekiel's day. "It shall come to pass in the *latter days*" (38:16, 17). Ezek. 38:13 describes the remonstrance sent out by Great Britain "The Commonwealth of Nations" which are "The Young lions thereof" which may include the United States. This

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“Restoration of the Jews to Palestine” is an assured thing and is one of the great results of the “World War” and will be accomplished under the Seventh head—The League of Nations.

UNIVERSAL PEACE UNDER LEAGUE OF NATIONS

Under the government of the League of Nations—the seventh head—the world becomes quieted and comes under a nominal peace. It is “the little time” that the Martyrs are told to rest (Rev. 6:11), which follows the convulsions of a world-war, famines and pestilences, that are described under the breaking of the second, third and fourth seals, which are already broken (Rev. 6:3-8; cf. Luke 21:10, 11). This seventh head also only “continues a little while” (Rev. 17:10). It is “*after* the tribulation of *those days*” (Matt. 24:29) when “they are saying peace and safety” that Jesus “comes as a thief in the night” (I Thess. 5:2, 3). It is when they “are marrying and giving in marriage” (Matt. 24:38) that “they shall see the Son of man coming on the clouds of heaven with power and great glory” (Matt. 24:30). Jesus says “as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded (making ready for future crops and homes); after the same manner shall it be in the day that the Son of man is revealed” (Luke 17:28-30). These stipulations that

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Jesus gives concerning the days of Noah and Lot, show peaceful, and not turbulent times.

“BEHOLD I COME AS A THIEF”

He is to come “as a thief,” unexpectedly. “In an hour that ye think not, the Son of man cometh” (Matt. 24:44). It will be when mockers are saying, “Where is the promise of His coming? for, from the day that the fathers fell asleep all things continue as they were from the beginning of the creation” (II Pet. 3:4). So Jesus, in giving to John the symbols to describe this propaganda of Satan among the governments of the earth, bursts forth in His warning “Behold I come as a thief” (Rev. 16:15 cf. Matt. 24:43; I Thess. 5:2, 3). It is not necessary to think that Jesus meant that He was coming “as a thief” after the armies are gathered, but at the beginning of or during this hellish propaganda, He would come unexpectedly even to His elect. It would take much time for this propaganda to take effect and the armies to gather, which He will destroy when He comes, not as a thief, but as a mighty Conqueror (Rev. 19:11-21). Jesus says in Luke (21:27-28) “But when these things begin to come to pass, look up and lift up your heads because your redemption draweth nigh.”

OUR UNPREPAREDNESS FEARED BY JESUS

The unexpectedness of Christ’s appearing in the cloud and our unpreparedness for the event was so

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upon Christ's heart, that He burst forth continually, when speaking of His return, "Behold I come as a thief." "If the Master of the house had known in what watch the thief was coming he would have watched" (Matt. 24:43). He was to come suddenly like the flood, like the fire upon Sodom. "Remember Lot's wife!" is His startling cry. He likened it unto a snare springing suddenly; "for so shall it come upon all them that dwell upon the face of the earth" (Luke 21:34, 35). "One is taken, the other is left." Over and over again, He says "Watch and pray for ye know not when the time is." "And what I say unto you, I say unto all, Watch" (Mk. 13:33, 37). He says with seeming sadness "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" (Luke 18:8).

He feared that there would be great indifference and a lack of preparedness among those, who ought to have their "loins girded about" and "lamps burning" as "men looking for their Lord" (Luke 12:35, 36). It ought to move us mightily to read this parenthetical warning, given at this time, as He thinks of the "Shame" and impotency of those who were "not ready" but have "to walk" before the jeering, godless multitudes—unclothed—without the garments that "the caught up ones" are wearing before the throne (Rev. 16:15; 7:9; 19:8). The parable of the "Ten Virgins" was told to show that many church-members—one-half—might not be pre-

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pared to enter in, when the Bridegroom appeared (Matt. 25:1-12). "Watch therefore, for ye know not the day nor the hour" (Vs. 12) is Jesus' only comment.

THE WHITE HORSE RIDER AND HIS ARMY

After describing the gathering of the armies of the world for the battle of Armageddon (Rev. 16:14-16), the narration of events stops for the angel to show to John "Babylon the Harlot" and her utter destruction and the rejoicing in heaven over it (Rev. 17:1-19:10). Then in (Rev. 19:11-21), we have the descending of Christ and His Bridal Army to destroy completely the Beast and False Prophet and the Federated armies of the world (Rev. 19:19-21). This picture, among the striking symbols of John's visions, is the most wonderful of all. This scene describes the culminating battle, that ends a war that has raged fiercely for nearly six thousand years upon this earth. Heaven and hell, Christ and Satan, Right and wrong, have been the contestants in this stupendous conflict; but it ends in the utter destruction of the evil forces of Earth and Hell.

Without doubt, the army that comes with Christ out of heaven is His Elect Bride. She has the clothing of the bride (Rev. 19:7, 8, 14) and she has Christ's promise (Rev. 3:21) to sit with Him and reign (see Dan. 7:27, 28 II Tim. 2:12), and also to

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have authority over the nations and to rule them with a rod of iron (Rev. 2:26, 27 cf. 12:5; 19:15).

ALL FALSE STATES AND RELIGIONS DESTROYED

This battle of Armageddon ends in the utter destruction of ALL false governments and religions. The Harlot, Babylon—the great Apostasy, “has been utterly destroyed by the Beast and Federated governments” (Rev. 17:16-17). The false prophet, consisting of a great “falling away” into infidelity in these “last days,” and pseudo-christians uniting with all religious cults, to form a “World Religion” to keep pace with a “World State,”—which religion is “Natural” or “comes up out of the earth” (Rev. 13:11), is also utterly destroyed. It, the great deceiver (Rev. 19:20) and the Beast—“they two were cast into the lake of fire that burneth with brimstone.” “The rest (the gathered armies) were killed with the sword of HIM that sat upon the horse, even the sword which came forth out of HIS mouth” (vs. 21). Paul says “And then shall be revealed the *lawless one*, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming” (II Thess. 2:8) and “at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to those that know not God, and to them that obey not the gospel of our Lord Jesus:” “when He shall come to be glorified in His saints”

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(II Thess. 1:7-10). Daniel (7:11) says "I beheld even till the beast was slain and its body destroyed, and it was given to be burned with fire." God says through Ezekiel (38:22) "And I will rain upon him and upon his hordes and upon the many peoples that are with him an overflowing shower, and great hailstones, fire and brimstone" (see Rev. 16:17-21). All of these strong figures are used to show the utter destruction of the Beast and false prophet, and their dupes the federated armies of the world. Note: The figure of fire (if it be a figure) is used by Ezekiel, Daniel, Paul and Jesus through John in the Apocalypse. The only part that Jesus the Christ has in it, is to use "the *sword* of His mouth," which Paul calls "the breath of His mouth" that is, He gives command and "the angels of His power in flaming fire," who come with Him (II Thess. 1:7; "Armies" Rev. 19:14) do the work as they did to Sennacharib's hosts (II Kings 19:35), God co-operating by natural forces (Ezek. 38:22). In this work the Bride, though clothed in pure white, "shall also overcome" (Rev. 17:14; 19:14). Our glorious King and His lovely Bride destroy these evil forces as all kings do, by using their agencies of power. Even the sword of the King is not in His *hand*, but in His mouth and His army is in bridal array.

The recent hysteria of Dr. Dieffenbach of Boston, the editor of the Christian Register (Unitarian), and the Modernists in general, over these quotations:

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and in their *professed* fear of what the Fundamentalists might do, would be ludicrous in the extreme, if they were not about matters that are so serious. And now the Modernists are raising this great commotion in Dayton, Tennessee over a law that would prevent an unsophisticated teacher from teaching evolution in the common schools of that State. Do these Modernists wish to support that callow youth in trying to teach for science that which is yet only an hypothesis? What right has he to take precious time for which he is hired to teach helpful truths and squander it on a theory of which he has no real knowledge, and in support of which no tangible evidence has been produced, and concerning which none of its adherents can even define to the satisfaction of an average audience? There is no conflict between true science and the Bible account of creation. All of this talk about that trial being a contest between religion and science is the merest buncombe. And these allusions to the "return of faggots and bigotry" and the terrors of the Spanish Inquisition, because these devout Christians of Tennessee want to protect their children from the insidious poison that lurks in this *unsupported* theory of evolution is extremely ridiculous. In one thing these Modernists are consistent, even if not wise, and that is in putting forward as their champion a confessed agnostic—a noted criminal lawyer to defend their cause. If they are satisfied, we will not com-

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plain, for it puts this contest in its true light viz., Agnosticism or the Bible which. No wonder these Modernists object to the court being opened by prayer. But these predictions still stand, and the daily papers and magazines are saturated with events that show the rapid approach of a time of peace among all civilized nations, which will be the opportune time for the Red-Radicals, who are also represented in every nation of the earth to mature their plans for capturing the unsuspecting, unprepared world, just as the Bolsheviks captured Russia at the time of the government of a non-resisting, peace-seeking people under Kerensky. But just about this time when "they are saying peace and safety," Christ suddenly appears in the clouds, and receives His bride unto Himself, saying, "Hide thyself for a little moment, until the indignation be overpast" (Is. 26:20-21). Shall not all Christians join heartily in singing that immortal hymn by Julia Ward Howe, "The Battle Hymn of the Republic," with its fourfold Hal-le-lu-jahs (cf. Rev. 19:1, 3, 4, 6) which is drawn from this imagery of John and which Chief Justice Taft says ought to be our national hymn?

"Mine eyes have seen the *glory* of the *coming* of the *Lord*;
He is trampling out the *vintage* where the grapes of
wrath are stored:

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He hath loosed the fateful lightning of His *terrible swift sword*;

His truth is marching on. Glory! Glory, Hal-le-lu-jah! !

“He has sounded forth the trumpet that shall *never* call retreat;

He is *sifting* out the *hearts* of *men* before His judgment seat:

Oh be *swift*, *my soul*, to answer *Him!* be jubilant my feet;
Our God is marching on. Glory! Glory, Hal-le-lu-jah! !

* * * * *

“In the beauty of the Lilies, Christ was born across the sea;
With a glory in His bosom, that transfigures you and me.
As He died to make men holy; let us die to make men free,
While God is marching on. Glory! Glory, Hal-le-lu-jah!”

Part II

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CHAPTER VII

The Cross vs. the Red Flag

"All that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain" (Rev. 13:8).

THE above verse placed in the center of the description of the two Beasts government, and repeated by the angel in his interpretation in Rev. 17:8 (cf. Heb. 10:3, 10) shows its significance. All the world will worship this Godless, Lawless, Radical, Red-government, except those whose names "hath been written in the book of life of the Lamb that hath been slain." It is the Red, Reeking, Red Blood of a murdered Civilization, put up against the warm, red blood, that came from the loving hands and feet and side of the Son of man—The Son of God. One, representing the helpless, restless, bleeding humanity; betrayed and misruled by mistaken theorists and selfish fanatics; the other, the bleeding Lamb of God pouring out His life's blood, so that this helpless humanity might be saved. This is the dividing line, and the fight is on, and has been ever since Jesus the Son of God, cried "It is Finished!" It is the Pride and Pomp of self-conceited, self-willed and self-deceived

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Man, putting his arrogant self up against the CROSS OF CHRIST, that stands for man's humiliation and death to self.

MEANING OF THE CROSS

What is this cross of Christ in which Paul gloried? It is not the cross that Columbus and the Spaniards brought to the New World that went South for conquest and plunder. Neither is it the cross of the Crusaders who sacrificed thrones and armies and much blood and vast treasures in their vain attempts to rescue an *empty* sepulchre and a land that had long since ceased to be holy. Neither is it the crossbeams erected on Calvary's Mount, which, according to a silly story, Helena, the mother of Constantine, found and divided into pieces and which are even yet kept as sacred reliques. What would Peter, John, or Paul care for that old instrument of torture? Neither is it the cross that is seen everywhere in Russia and on churches here and is even worn as an ornament.

THE CROSS MEANS DEATH TO SELF

Jesus always looked upon the cross as an instrument of death. Death to *self*. He used it to mean this for Himself as well as for all His disciples. "Whosoever doth not bear his own cross and come after me cannot be my disciple" (Luke 14:27). "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it"

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(Matt. 16:25). To “bear his own cross” means to lose his own life on the cross, so that he may find life in the resurrected and glorified Christ reigning within (Gal. 2:20). Note, the cross always means death to self and not *to* others, but *for* others. The Red flag of the Commune means death to others but never to self. They look upon the cross as a sign of weakness and thus despise it. There is all the difference between the red blood of the Cross and the Red flag of Russia, as there is between heaven and hell. One saves, the other destroys. One loses his life for Christ’s sake, which brings a reign of LOVE: the other would wade through seas of blood to destroy the existing order, to put in its place, they know not what; for who would trust their bloody hands to build anything good. France is running a terrible risk to even allow the Red flag to float over the quarters of the Russian-Soviet government that she has recognized.

ANGLO-SAXON RACE DELIVERED

God, in His providence has snatched Great Britain out of the Red maw of the dragon and that to the delight of her “Dominions.” He has also strengthened the wise policy of the President and Secretary of State, of the United States, viz., to let the Russian Soviet government severely alone. In these late elections the Anglo-Saxon race has spoken with no uncertain sound. Whether it is a proof of the “Anglo-

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Israel" theory or not, God shows that He will greatly use this great race in these last days. "The Lamb that was slain" has a powerful grip upon Great Britain as is shown in the red thread running through every rope in her navy, which fitly expresses the faith of her churches in the atonement. Evangelical Christianity has a tremendous hold upon the churches in America, which includes Canada, and will stand true in spite of all destructive critics. They may deceive some preachers and college professors, but they can not confuse the rank and file of the church, which contains strong men and women, who study their Bibles more than heathen mythology, and stand upon the eternal verities of God's word, rather than upon the speculations of fallible men, or upon some half baked theories, which pass these days as science.

WHAT DID THE CROSS MEAN TO JESUS?

We tremble as we enter the vale of this great mystery. As we draw aside the curtains of night, to gaze upon the prostrate form of the Son of God, we behold Him lying on His face, while the sweat oozing from the pores of His agonizing body, "became as it were great drops of blood falling down upon the ground" (Luke 23:44). Our hearts stand still, and shuddering we sit down with covered faces. Listen; "My Father, if it be possible let this cup pass away from me: nevertheless not as I will but as thou wilt" (Matt. 26:39). What cup? "This cup is the New Covenant

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in my blood," says Jesus (Luke 22:20). "This cup which the Father hath given me shall I not drink it?" (Jno. 18:11). The cup then, is the excruciating death on the cross, the reality of which, broke His heart. Listen again! "My Father, if this cannot pass away except I drink it, thy will be done." Oh, the heart cry of these three petitions! "Thy will be done;" but O, Father, can it not be by some other way? Is it not possible, Father? Silence. Then I will drink it. "Thy will be done!" He "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear," that is, the Father heard Him, but offered no other way. He as much as said the cup may pass if it is possible to find another way. He brought no pressure for obedience, but could offer no substitute. We may rest assured that the Father's struggle was equal to that of the Son. Their wills were not different. Then Jesus, "though he was a Son" (same nature as the Father) said, "Father, thy will be done." I will go all the way. It being left wholly with Him, "He learned obedience by the things, which He suffered" and thus was "perfected" unto His great task (Heb. 5:7, 8).

WHY NO OTHER WAY?

But why this strong crying and sweat drops of blood? Was Jesus afraid to die, even the terrible death of the cross? Did He not say "Be not afraid

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of them that kill the body? (Luke 12:4.) "If ye loved me, ye would rejoice because I said I go unto the Father." If death was all it would be a happy release. "I lay down my life that I may take it again. No one taketh it away from me" (Jno. 10:17, 18). It was His own free gift. Millions have died the most excruciating deaths. Was not Jesus as brave as these? Again, why could not the Father find some other way? If it was only to express His love, or to act as an example, some other way could certainly have been found. For answer, let us listen to Christ's great Forerunner in his introduction (Jno. 1:29). "Behold the Lamb of God that taketh away the sin of the world!" When Jesus heard this from the greatest of the prophets, He knew what it meant, and must have shuddered. He knew that the lamb died instead of the sinful Jew and for his sins. But the great prophet says I am "The Lamb of God that taketh away the SIN of the WORLD!" It was not death that brought agony to Jesus, but the terrible thought, that He was to take SIN, and that of the whole world upon Himself and to TAKE IT AWAY! To become the *Sin Bearer* of the *Human Race!!*

JESUS AND THE SERPENT

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (Jno. 3:14). The serpent that Moses lifted on a standard was brass like the fiery serpents that were stinging

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the Jews to death. Why a serpent? Why not a dove? It could represent Jesus. Our blessed Lord knew why: for He makes this serpent to be a symbol of Himself. He knew that just as that serpent, that was lifted up, was like the poisonous serpents in the grass, so He was to "be lifted up" on the cross to represent Sin that was destroying mankind. "Him who knew no sin, He made to be sin on our behalf: that we might become the righteousness of God in Him" (II Cor. 5:21). Again Jesus must have shuddered as He told this to Nicodemus.

JESUS AND THE GREEKS

When the Greeks said, "Sir, we would see Jesus" (Jno. 12:20, 34), immediately the pangs of Gethsemane came upon Christ. He knew that before the Greeks could receive Him He must go to the cross. "Except a grain of wheat fall in the ground and die etc.," was His first thought. "And I, if I be lifted up from the earth, will draw all men unto myself. But this He said signifying by what manner of death He should die," which was certainly the cross. "Now is my soul troubled," He said. "What shall I say? Father save me from this hour," shall I say that? But he immediately added, "But for this cause came I unto this hour." Then comes the quick surrender; "Father, glorify thy name." And the Father answered, "I have both glorified it, and will glorify it again." Here we see the same great soul trouble.

CHAPTER VIII

The Triumphant Cross

IT is evident that Jesus had a great indescribable dread of the cross. He looked upon it with horror. His great soul and heart, in fact His whole being even to His innermost soul rose up in rebellion to its terrible demands. It sounded His loyalty to His Father and His love for the Human race, to its deepest depth. It required His All to say yes. His obedience shows an infinite love for His Father and for man lost in sin. We cannot understand it until we hear this heart-rending cry on the cross, "My God, My God, why hast THOU FORSAKEN ME?" Words of Infinite despair; of Woe indescribable. In this cry His Heart broke. It was the piercing cry of a lost soul coming out of that midday darkness, while the earth rocked beneath and all hell seemed to be breaking through. It was the devil's hour and the beating of the bat-wings of demons against the cross could almost be heard, while the whispering, hissing jeers and taunts of hell, joined in with those of "the chief priests mocking Him with the scribes and elders" who in their arrogance and depravity represent fallen man.

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Note—It is no longer “My Father” but “My God,” the great Judge of the universe, who forsakes His Son so that the execution of the terrible sentence of death could come upon “The Lamb of God,” who has taken voluntarily upon Himself, “the Sin of the World.” A great “horror of darkness” came over the earth, while the earth quaked with fear. What does it all mean?

RECONCILIATION THROUGH CHRIST

SIN is one of the most stupendous realities in this world. It has not only made a charnal house out of this earth, but is the cause of all its tears, groans and woes: because of its terrible ravages in the human heart, society and state. God’s eternal throne is established upon law and justice and His moral law is a reflex of His own divine nature. For God to let sin go unpunished would dethrone Him as the Governor of the Universe and would outrage His own Divine Character and that of every moral being that He has created. Sin, in its guilt, power and terrible consequences is so interwoven with the human race, that every man, woman and child that has reached the age of accountability have been brought under its terrible curse. “There is none righteous no, not one.” What is God going to do with mankind, that stands guilty before His holy, eternal law. God’s infinite love does not count, for it cannot change man’s guilt,

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neither can it change one iota of His righteous law. LOVE, instead of removing, makes the guilt more poignant and unbearable. But infinite love will seek some way, whereby reconciliation can be made. Where "God might Himself be just and the justifier of him that hath faith in Jesus," and this is exactly what occurred at the cross. Jesus as "the Son of man"—Son of mankind, the sinless representative of the human race, takes the sinner's place and dies in his stead. The avenging blow of an outraged law that was to fall upon sinful man fell upon the Son of man instead. The thunders of Sinai, that reverberate even more loudly in every guilty conscience, form into a thunder bolt of divine Justice and strike the bleeding Lamb upon the cross. The pent-up fires of holy wrath, that many times came so near to "breaking through," now descend to consume the slain Lamb upon the altar of divine love. There was no other way. If God had let Law and Justice have its way the whole guilty world would have been swept away in a besom of destruction. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for Sin, condemned sin in the flesh" (Rom. 8:3). "Who, His own self bare our sins in His own body upon the tree, that we, having died unto sins, might live unto righteousness; by His stripes ye are healed" (I Pet. 2:24).

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THE VICTORIES AT THE CROSS

Before God could have a kingdom of Righteousness upon this earth, He had to grapple with the dreaded monsters, Sin and Death. That He might draw them into closer quarters, He withdrew, as it were, opening up His lines, so that Satan might rush to the attack with all his evil forces of earth and hell, so that with one mighty stroke, God was able to destroy Sin, taking away its awful guilt, its power and dominion over man and to remove its terrible consequences which was death. He then seized the “Jaws of Death” and broke them asunder, tearing them from their sockets, and opened the prison doors and set the captive-man-free. God’s moral law was preserved intact, even magnified; His Righteousness was vindicated and His Holiness was kept untarnished, yea, more to be worshipped because of the tremendous price He had paid to keep it unsullied: while His mercy and great compassion toward sinful man shines forth with such a radiance, as only such a dark background could produce. The more fiendish and cruel the deeds and insults of men and devils at the cross, the more does His patience and great Love shine out.

THE TRIUMPHANT LAMB

Jesus—the Lamb—was the center of the whole attack. All the javelins of hate, poisonous fumes from venomous words, and scorpion’s stings of hell were hurled upon Him, while His body was racked with

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the terrible agonies of the cross. Amidst it all, He was praying that they might be forgiven; providing a home for His mother, whose soul was now being pierced by the sword (Luke 2:35), and saving and cheering the thief, dying by His side. He endured it all, until He entered into the realm of the Condemned and Lost, where “the sin of the world” came over Him. His Father’s holy character would not permit Him to enter into partnership with the sin and guilt and condemnation, that His son had taken on Himself as “The Son of man,” so Jesus found Himself ALONE; ALONE! ALONE!! Then came the heart-rending cry. But it was in this place of ruin and death that the Good Shepherd found the sheep that was LOST. So *here* He had to come, “laying down His own life,” that He might get under the Lost and ruined man, to lift him upon His strong shoulder and bear him back to the fold and GOD.

“Tell me the story of Jesus,
Write on my heart every word.
Tell me the story most precious,
Sweetest that ever was heard.
Tell of the cross, where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him;
Tell how He liveth again.
Love in that story so tender,
Clearer than ever I see;

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Stay, let me weep while you whisper,
Love paid the ransom for me.”

—FANNY CROSBY.

“See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?”

—ISAAC WATTS.

“Oh that old rugged cross, so despised by the world,
Has a wondrous attraction for me,
For the dear Lamb of God left His glory above,
To bear it to dark Calvary.”

—GEORGE BERNARD.

“O Thou who died on Calvary
To save my soul and make me free,
I consecrate my life to Thee,
My Saviour and my God.”

—R. E. HUDSON.

CHAPTER IX

The All-Conquering Christ

“I am the Living One: and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades” (Rev. 1:18).

THIS is the triumphant shout of our glorious Redeemer on the isle of Patmos sixty years after His crucifixion. The death of Jesus on the cross is however, but a half of the sphere of Man’s redemption through Jesus the Christ. “I came that they may have *life* and may have it abundantly,” says Jesus. LIFE, abounding life is promised to every obedient believer in Christ. “He that loseth his life for My sake shall find it.” The death is necessary, so that the all conquering life of Christ may flow in giving complete victory. THE RESURRECTION OF CHRIST IS THE CROWNING fact in the Gospel of Christ, which is God’s power to save (I Cor. 15:2-4). Jesus went down into the grave, the city of the enemy, that He might arise and come forth, taking the “Gates of Death” on His strong shoulders and bear them away to the hill of victory. It is this resurrected life of Christ in the soul that differentiates the virile, victorious religion of Christ, from the

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deadly stagnating religion of Buddha, which Mr. H. G. Wells and modernists are trying to revamp. Jesus “The last Adam became a life giving Spirit” (Cor. 15:45). So when the sinner convicted of sin accepts the Christ, he goes to his death in Jesus who died in his stead, but he also comes into the life that Christ procured for him by His resurrection. This is shown even in his consecration in his Baptism (Rom. 6:3-11). So he becomes a *new man* in Christ. “Reckon ye also yourselves to be dead unto sin, but *alive unto God in Christ Jesus*” (Rom. 6:11). “For if while we were enemies, we were reconciled to God through the death of His Son, much more being reconciled shall we be saved by *His life*” (Rom. 5:10). So we are not worshipping a dead Christ, but a living glorified Redeemer who is sitting now at the right hand of God upon His eternal throne; from whence He is about to return with His bride and destroy the two beasts and their armies and reign in righteousness upon this earth.

THE VICTORIES OF THE GOSPEL

When Christ went to the Father, He prayed Him to send the “Other Advocate”—The Holy Spirit, who would come and “convict the world in respect of sin of righteousness and of judgment.” When He came, He took this Gospel, that had been wrought out by the death of Christ on the cross, His burial and His resurrection (I Cor. 15:2-4) and used it in

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great power at Pentecost, when three thousand were converted and brought into the kingdom of Grace. This number grew to five thousand and then in ever increasing numbers, until the church spread throughout Samaria, Asia Minor, Africa and Europe overcoming all opposition until the Roman emperor himself, bowed to the sceptre of THE Nazarene. Hindered and weakened by fallible and selfish men, retarded greatly by false methods: its gentle, persuasive voice muffled by contention and strife; its sword that was never forged for carnal warfare stained with human blood even to the hilt; and even its songs of love and praise were changed to those of hate and imprecations; yet it moves on “Conquering and to conquer.” The missionaries of the cross are encircling the earth with their glad messages of salvation, and the angels song of “Peace and Good Will” are being heard and felt around the world.

JESUS A WORLD FORCE

Jesus the Christ is the most tremendous force in the world to-day. What a miracle it is, to see on this Christmas of 1924, the whole civilized world, with one consent, doing homage to the Babe of Bethlehem. From the greatest to the least, the richest and poorest, wise and otherwise, Kings and servants, all come alike with “the Magi,” to offer their gifts. On this one day the whole world is akin. All industries of the world and activities of state cease, and every eye

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is looking into the manger to see the little Babe Jesus, It was the “Red Cross,” representing the blood of Calvary, that healed the world’s wounded during that long four years of bloody carnage. And amidst and over it all, there could be seen on Golgotha’s brow, shining out of the midday darkness, that lone white form with outstretched arms—dying for “the sin of the world.”

ATHEISTIC RUSSIA

But there is one great exception and that is the Red Flag of the Communistic Party. It flaunts its Atheism and consequently anarchy in the face of the Christian world. Maurice G. Hindus, who is familiar with religious conditions in Russia, says in the “Century,” January, 1925, that “the young people are largely atheistic.” “There is not a place in Russia, where one can purchase a Bible.” “That the Bolsheviks are hostile to religion and hope ultimately to stamp out all churches and all faiths, they frankly and proudly admit.” He closes with these words: “Unless the Soviets collapse, we shall, when the present generation comes of age, witness the spectacle of the largest white nation in the world under the sway of Atheism.” The Pittsburgh Gazette-Times recently had the following as a part of an editorial. “Gregory S. Zinovieff, chairman of the executive committee of the Third International announces: ‘We cannot allow ourselves such a luxury

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as a vigorous and inflexible religious campaign. We shall pursue our attacks on Almighty God in due time, and in an appropriate manner. *We shall subdue Him.* We shall fight Him wherever He hides Himself.' " This is enough to prove, that the Soviet government of Russia is atheistic to the core. It is well known that the Communistic party in every nation is the same. It is as pagan as old Rome ever was, having no religion except to worship the state. It fulfills to the very letter the description of the "beast" in Rev. 13: 4, 6, 12, 14, and by Paul in II Thess. 2:4 viz., "He that opposeth and exalteth himself against all that is called God or that is worshipped." It makes no difference what Mr. Purcell and his delegation from the Trades Union Congress, now in Russia, may report. Conditions may be improved in some ways over the former religion, much of which is wholly external (from which religion Jesus tore off the cloak showing its hideousness in Matt. 23:3, 33), but that is not the point. Is Soviet Russia Atheistic, or fast becoming so, and opposed to God, as is shown not only in the above quotations (which might be greatly multiplied) but is acknowledged by Communism and Radicals everywhere? That is the question. Any government, who occupies such a position toward "Almighty God" and His Christ is a *curse* and cannot stand a generation. It is a reversion to savagery, out of which man for many millenniums has been slowly emerging. But it

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is just such a world wide government as this, that is described by Daniel, Paul and John the seer. It has already a death-hold upon Russia with its 150,000,000 people and is reaching out its tentacles to clutch the other nations of the earth.

Again, Jesus is saying to Satan and his cohorts of evil, "This is your hour and the powers of darkness" (Luke 22:53). Again Heaven is inviting all the forces of hell and earth to the attack. But when this mighty world force is gathered for the "Battle of Armageddon," they will not meet a "Lamb to be slain," but the mighty "King of kings and Lord of lords" "upon whose head are many diadems" returning with His lovely bride clothed in robes, white and pure, who are coming to reign on this earth in Love, Righteousness and Great glory.

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar;
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train."

"A noble band, the chosen few,
On whom the Spirit came;
Twelve valiant saints, their hope they knew;
And mocked the cross and flame.

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They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their heads the stroke to feel,
Who follows in their train?"

—R. HEBER.

CHAPTER X

The Deity of Jesus

ONE proposition alone, when proven, establishes the Bible to be God's infallible Word. That proposition is, that "Jesus is the Christ, the son of the living God" (Matt. 16:16). "Upon this rock," says Jesus, "I will build My church," and to prove this *one* proposition, John wrote his gospel (John 20:31). The Deity of Jesus the Christ, once established, everything in the Bible is established. He is the object and heart of the whole revelation of God to man. If He is the "Only Begotten Son of God" (John 3:16), and is "Immanuel—God with us" (Matt. 1:23), then whatever He said and endorsed is TRUE. "But how can we know what Jesus *really* said?" is asked. If He is divine, He would have *sense enough*, not only to give His revelation plainly, but to see that it was written by chosen and well qualified witnesses, who would be specially guided by His own superintendence and under the direction of the Holy Spirit, while God would confirm the revelation so given, "by signs and wonders and gifts of the Holy Spirit according to His own will" (Heb. 1:2; 2:1-4). This is all that reason demands, and

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this and more is what we find in the New Testament.

To even hint that this might be inadequately done, is to impeach the wisdom and ability of God. Heaven could take no risk here. So this Revelation is given and guarded by the Father, the Son and the Holy Spirit, so that man might know of a CERTAINTY the things that concern his life and destiny. Let us examine some of the indisputable proofs of Christ's Deity.

PROOFS OF CHRIST'S DIVINITY

Jesus the Christ is the most tremendous force and character in the world. That He lived and wrought and taught as no other man is acknowledged by all. Not only did He speak "as no other man spake" while He was on the earth, but He yet speaks as no other teacher; for all the combined wisdom from that day to this, has not been able to change one principle He taught, without marring it; nor to improve one sentence He ever uttered. He spoke for all time, and His teaching when practiced, will produce a reign of righteousness in the earth. Even Mr. H. G. Wells in his "Outline of History," in his illogical treatment of Jesus, is forced to say, "He was too great for His disciples." "Is it any wonder, that to this day, this Galilean is too much for our small hearts?" Yet he rejects all that is supernatural in His life. When Mr. Wells and other Modernists reject the miracles of Christ's birth and re-

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surrection, and those that Jesus worked himself, let them account for the tremendous phenomenon of Jesus Himself and that of His teaching.

GREATEST MIRACLE IS JESUS

Jesus the Christ is the greatest miracle of all. How could there arise out of an obscure town, a young man, without scholastic training, confined to his own small province, without prestige and without money or soldiers, with only a handful of obscure, timid followers, who deserted him at his death; and He, himself, at the age of thirty-three, crucified as a felon between two thieves; tell us you "modernists," how is it that such a person rallied His hopeless disciples, won tens of thousands to His cause in the city and province where He was crucified, and then swept through Asia Minor and over Europe and across the seas, until He has belted the earth with His missionaries; and now after nineteen centuries have nearly passed, is the most stupendous force in the universe. If he did not arise from the dead, how comes it that His power outlasts that of the Caesars or monarchs of the world, and that to-day, the greatest of the earth, acknowledge Him to be their Lord? If He was born like other men and lived the natural life like others, which ended in the grave; tell us why it is, that instead of the record of His life being that of His birth at Bethlehem and His death recorded among the criminals executed at Jerusalem,

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that we find four of the most wonderful biographies of His life that were ever written? "Memoirs" of a life that have held the minds and hearts of mankind with entrancing interest for over eighteen centuries, and have affected this world for good more than all other books. Let us notice the character of the evidence that is given therein.

TESTIMONY THAT IS INDISPUTABLE

Any testimony given, is either true or false. If false, it *must* be one of two things; either the witness was deceived and thought he was telling the truth when he was not, or he told that which is false, knowing it to be false when he told it, that is, he *wilfully lied*. If it can be shown that these witnesses could not have been deceived about the matters of which they testified and neither is it possible to believe that they wilfully lied, then it most certainly follows that their testimony is absolutely true.

WITNESSES NOT DECEIVED

Now these men could not have been deceived. All the miracles of Jesus and His appearances after His resurrection are matters that admit of no deception. Take the healing of the blind man in John 9:1-38. Bring on your science, and cast upon it the light of the twentieth century, and you have changed nothing. The blind man knew; his parents knew: the people knew that he was born blind. That he "now

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sees" anyone could ascertain. No man was ever surrounded by keener critics than Jesus. When John gave this testimony and that of the resurrection of Lazarus, and the feeding of the five thousand and all the other miracles of Jesus, he either told the truth or else he wilfully lied. He could not have been deceived. So with all of Christ's miracles. They were done in the open. Everybody knew when the paralyties walked, the blind saw, the deaf heard, the lepers were cleansed and funerals were turned into festivities of joy by the resurrection of loved ones, etc., etc. Take the feeding of the five thousand, which shows God's creative power in the Christ. It is given, in detail, in all the four Gospels, and thousands were then living, as witnesses of this great miracle.

EVIDENCE OF CHRIST'S RESURRECTION

It is the same with the resurrection of Jesus. When all of the four Gospels give the facts of Christ's resurrection, and Peter and Paul give their testimony, they recite facts about which there could be no deception. One *look* at Jesus after His resurrection was enough for the once doubting Thomas. But not only did they see Him, but John says "our hands handled" (I John 1:1). They ate and talked together with Him. "He showed Himself alive after His passion by many proofs appearing unto them by the space of forty days" (Acts 1:3). They saw the

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nail prints in His hands and feet and His spear-rent side on several occasions. He appeared unto individuals, then the twelve and "to above five hundred brethren at once, of whom the greater part remain until now." "Then He appeared to me also" says Paul (I Cor. 15:3-8). Paul's testimony alone is sufficient to convince anyone; for who can explain how this rabid persecutor changed to live that victorious life of power, on any other ground than that of the appearance to him of the resurrected and glorified Christ. No, these witnesses could not have been deceived.

COULD NOT BE WILLFUL LIARS

But did they lie wilfully? Who can believe it? Men will testify to that which is false for the sake of money, pleasure, or to defend themselves from loss or death. But who would ever make up a lie and then stick to it, when it brought him the loss of everything that men hold dear, even to life itself, when only to confess it as a lie would bring release and gain. Then these men, if they testified to a lie and died for it, would expect punishment after death for lying (Rev. 21:8). No, this is impossible to believe. Skeptics do not offer this as a solution of the question. These men, sealing their testimony by their death, give the strongest evidence that is possible of their sincerity. Now if these men could not have been deceived about these facts of which they

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so clearly testify, and their sacrifices and testings even unto death prove that they did not make these things up and palm them off as the truth when they knew they were lies, then these men told the TRUTH in these Gospels and Jesus did all that is recorded therein, which proves Christ's DEITY.

COMMON EVIDENCE BY COMMON MEN

These witnesses in their testimony about Christ's miracles and resurrection needed no inspiration in giving this evidence. These facts they tested with their natural senses. They *saw!* They *heard!* They *touched!* and they even tasted of the miraculous loaves and wine. We are not reasoning in a circle—assuming the supernatural so that we may prove it by the supernatural. We, by common evidence, prove that these miracles were performed, and *they prove Christ's Deity*. This is the plan of Jesus, who always appealed to His miracles to prove his Divine mission (Luke 4:21, John 5:36). “Go and tell John” says Jesus “the things which ye HEAR and SEE; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them” (Matt. 11:6). These were Christ's credentials and He linked these miracles in with His preaching and woe be to the one who would separate them.

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DISCARDING THE MIRACLES DISASTROUS

But why should any one seek to eliminate the miracles? A mathematical proposition must be proven by a mathematical demonstration; so a supernatural proposition *must* be proven by supernatural evidence, of which the Bible abounds. How foolish to say "the miracles are of very little value anyway." "As long as we have Christ's teachings, we have all that is *really* worth while." You tear out the miracles of Jesus from the Gospels and you tear out their heart, for it was through His miracles that Jesus touched the heart of this old world in its diseases, tears, misery and death. You would have, not only a mutilated book, torn into shreds, but a mutilated Gospel, for much of the most sublime lessons of Christ rests upon these miracles. Why man, you would put Lazarus back into the tomb and send back into "the city of Nain" the broken hearted widow unsupported by her only son. You would let the lepers rot, the blind grope in darkness, the paralytics and those stricken with fever to pine away on their beds, the boy to foam on the ground and the hungry thousands to go unfed, etc., etc. And yet you talk much about "Social Service." Yea, you would pluck the most precious flower from the wreath of praise that the rejoicing multitudes placed upon the Saviour's brow and would turn their Hosannas of joy back into the moans and wailings as

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before. It was through these miracles, that the common people saw the compassionate heart of Christ, and into their hearts, thus made tender, He could pour His wonderful words of love and life. The dark side of it all is the unbelieving scribes and Pharisees, who were so filled with their “doctrines of man” and human speculations and “traditions of the elders” that they could not see, or hear, or perceive the Lord of Life and Glory standing in their midst. It is the same to-day. “I beheld Satan fallen as lightning from heaven,” cried Jesus, when He saw His disciples really taking up His work. How He “rejoiced in the Holy Spirit, and said I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father; for so was it well pleasing in thy sight” (Luke 10:17-21). O, how He longs to-day to find people, who are simple in heart enough to really *believe* what He says, and then to obey it.

CAUSE OF GERMANY'S FALL

Germany, a few decades ago, was the strongest government on the earth. Now she is an object of supreme pity, because of her incompetency in matters of government, finance and Christian love. What has made the difference? Her “Wise and Understanding” professors in *Theology* said we must put Jesus and His religion to a *scientific* test. So her

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theological chemists proceeded to analyze the “Bread that came down from heaven,” which had made Germany a stalwart among the nations; and then the theological botanists picked to pieces the “Rose of Sharon,” whose sweetness and fragrance had filled Germany with love and song; and then the theological surgeons dissected the “Lamb of God,” whose atoning blood had been grasped by Luther with a *mighty faith*; and had produced the great Reformation; and when these “Theological Scientists” had made a sad mess of it all, then they said “Behold what science has done to your Christian religion!” And the poor people believed them, and Germany lost her FAITH and went to her Doom. Into these skeptical incubators went young men from various countries, who on returning have hatched out a school of thought that is now known as “Modernists.” Regardless of the disaster that has come to Germany et al, they still seem to think that the way to ascertain Biblical teaching is by the microscope, scalpel and pick axe and by the way of the laboratory. Oh, that they may yet look up unto Him, who is still saying, “I am the way, and the truth and the life; no one cometh unto the Father but by me,” so that we may all stand together upon the “Rock of Ages”—The Eternal Verities of God’s Holy Word.

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IMMANUEL—GOD WITH US

We have seen by the common rules of evidence that Jesus did heal the sick, the deaf, the blind, the lame, the palsied, and raised the dead, even one who had been dead four days. That He did by His creative power feed five thousand men with five loaves and two fishes. That by His word of power He withered the fig tree and calmed the turbulent sea and hushed the boisterous storm into a gentle lul-labye. Yea, He, Himself, walked forth from the tomb, after dying days before of a ruptured heart, from whence came “water and blood.” All of this overwhelming evidence proves without a doubt that Jesus is “The Son of God”; “Immanuel—God with us”—The God-man. He is “The WORD” that “was in the beginning with God” and “WAS GOD,” and “was made flesh and dwelt among us.” Even skeptics have to cry out as they behold Him; and we can even join with Ernest Renan, Jean Paul Richter and Rousseau as they give their apostrophies of praise to Jesus the Son of God.

“A thousand times more alive, a thousand times more loved since thy death than during thy pilgrimage here below; thou shalt become so truly the cornerstone of humanity, that to tear thy name from this world were to shake it to its foundations.”—RENAN.

“The life of Christ concerns him who, being the Holiest among the mighty, the mightiest among the holy, lifted with

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His own pierced hands empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages.”—RICHTER.

“Yes, if the death of Socrates be that of a sage the life and death of Jesus are those of a God.”—ROUSSEAU.

Goethe the prince of German poets also says:

“I esteem the Gospels to be thoroughly genuine for there shines forth from the reflected splendor of a sublimity, proceeding from the person of Jesus Christ of so divine a kind as only the divine could ever have manifested upon earth.”

The encomiums upon Jesus the Christ by the greatest of the earth would fill a volume if all were printed.

CHAPTER XI

The Holy Spirit—Another Advocate

“And when they lead you to Judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit” (Mk. 13:11; Luke 12:11).

“Ye are witnesses of these things. And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high” (Luke 24:48, 49 cf. Acts 1:4,8).

“I will pray the Father and He shall give you another Comforter (Advocate), that He may be with you forever.” “But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things and bring to your remembrance all that I said unto you” (John 14:16, 26).

“But when the Comforter is come, whom I will send unto you from the Father, He shall bear witness of me and ye also bear witness because you have been with me from the beginning” (John 15:26, 27).

“Howbeit when He, the spirit of truth is come, He shall guide you into all the truth: for He shall not speak from Himself: but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. *He shall glorify Me; for He shall take of mine, and shall declare it unto you.* All things whatsoever the Father hath are mine: therefore said I that He taketh of mine and shall declare it unto you” (John 16:13-15).

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HOW could anything be made clearer, or more positive, than is shown in these verses, that Jesus would send the Holy Spirit, “another Advocate” “whom the Father will send in my name”; “who shall guide you into *all* the truth,” and “shall teach you *all* things,” “and He shall declare unto you the *things* that are *to come*.” Nothing can be plainer than these words. Again, “He shall bring to your remembrance *all* that *I said unto you*.” They were not to trust alone even to their own memories, but it would be given them what to say or write. Their personality was not to be submerged but to be used; for says Jesus, “And ye also bear witness because you have been with me from the beginning.” They, using their own wits and senses were to testify, but to be so under the control of the Holy Spirit, as to be “guided into all the truth.” As Peter declares when so guided, “We are witnesses of these things and so is the Holy Spirit” (Acts 5:32).

PROGRAM OF REVELATION

The program seems to be this. The whole of the New Testament is primarily from the Father (John 17:8; 14). “All things whatsoever the Father hath are mine,” says Jesus. Jesus gave this revelation unto chosen men. Peter says, “But unto witnesses that were chosen before of God, even to us, who did eat and drink with Him after He arose from the

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dead" (Acts 10:41). "Unto the apostles whom He hath chosen" (Acts 1:2; John 15:16). These apostles were with Christ through His whole ministry and during the forty days after His resurrection, when they talked, ate and drank with Him and "handled" Him (I John 1:1). No testimony ever given, is supported by stronger evidence, as has been shown in the previous chapter, than this, given by these writers of the New Testament.

WHO WROTE THE GOSPELS

How did these sacred Biographies come into existence? Here they are; written with such charming simplicity, marvelous lucidity, remarkable brevity, with no comments, personality hidden and yet distinct, reverent yet utterly free from cant, each one recording many things that the others do not, thus showing no collusion nor copying, and each one telling his story in his own way and yet without contradiction. And yet, when we take them all together, we see rising up out of these four distinct records a person, who is so Godlike in His nature, conduct and teachings; so divine in His death and so glorious in His Resurrection, that we cry out with doubting Thomas, "My Lord and My God!" (John 20:28). Again we ask, from whence came these holy records of so holy a character?

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DISCIPLES INADEQUATE UNLESS INSPIRED

To say that they were written by that group of disciples whom Jesus had gathered about Him, whom Mr. H. G. Wells calls “very inferior men,” without the inspiration of the Holy Spirit and the superintendence of the resurrected Christ is to talk *utter nonsense*. What kind of a biography would Peter the chief apostle, have written if Jesus had not risen and *saved him*? The last we see of Peter at the trial, he is denying his Lord with cursings and then going “out weeping bitterly.” How efficient would Thomas have been, when he refused even to believe his brethren, when they told him that they had seen their resurrected Lord. What kind of “Memoirs” would any of them have written, when they were quarreling, even to the last, about who would be the greatest in the kingdom; and when the officers came to arrest Jesus “they all left Him and fled” like a flock of frightened sheep. Do you “modernists” mean to tell us, that out of a scared, hopeless company like that, and without the bodily resurrection of Jesus and the inspiration of the Holy Spirit, that Christianity arose and shook all Jerusalem and even the Roman empire itself, so that within three centuries the Roman emperor bowed to the sceptre of the Nazarene?

NOT WRITTEN IN SECOND CENTURY

But to say that these Gospels were written, or patched up and finished in the second or third century

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by the Greek Mystics, is to bring in another dilemma that is even worse than the first and as senseless. Take the Gospel of John over which the battle wages. For anyone to affirm that any of the "Mystics" or writers of the second century made up (for he would have to make it up, for he was not present to witness the things of which he writes) that matchless book that bears John's name shows an ignorance of the gospel itself and also of the canons whereby the authorship of a book may be known. A careful reading will show, that from the choosing of the first disciples to its closing words, that it was written by an eye witness.

HEALING OF BLIND MAN AND LAZARUS

Take for instance, the healing of the blind man (9:1-38). The manner of the healing, the testimony of the blind man, the calling of the parents, the interest of the people, the determination of the Pharisees to set aside the force of this miracle so manifest to all, their discussion with the blind man and then their "casting him out," and Jesus finding him and making Himself known to the poor outcast etc., all bear the marks of an eye witness that *cannot* be set aside. The same is true about the resurrection of Lazarus (11:1-47); the way the message was sent to Jesus, his abiding two days longer to make the miracle more effective in glorifying God, His comments with His disciples, the meeting and conversation with

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Martha, then the coming of the sensitive, weeping Mary with her weeping friends and Jesus weeping with them, and the caution of the careful Martha at the tomb, the miracle itself and the effect upon the Pharisees, etc., etc. speak in the most convincing way that the writer was an eye witness. For anyone to assert, that this could have been written by any of the dreamy "Mystics" or any other man of the second century, shows that he is incapable of understanding words or human character. The same is true all through the book viz. the choosing of the first five disciples, the first miracle when the mother of Jesus was present, the whole chapter, about the washing of the disciple's feet, especially 13: 23-25.

JOHN CLAIMS AUTHORSHIP

Then John declares that he, himself, is the author (John 13:23-25; 20:2; 21: 20-24); and for any other John, or anyone else to use these words that John uses about himself, would be to commit a forgery. Who can believe that anyone, one hundred years or more after Christ's death, could have produced those precious discourses of Jesus found in the fourteenth to the sixteenth Chapters of John? Those words, "Let not your heart be troubled" down to "My peace I give unto you," that gave such comfort when spoken, and have dried the tears of myriads since; and especially the intercessory prayer of our Lord in John 17:1-26, when He "lifted up His eyes to heaven

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and said, ‘Father, the hour is come: glorify thy Son, that the Son may glorify Thee,’ ” could never have been written by anyone else but John, whom Jesus loved; who also leaned back on His breast (John 21:20 cf. vs. 24). Anyone else would be perpetrating a fraud in pretending to be reporting these spoken words of Jesus; and His manner in giving them; and who can believe that such truths could be given by forgers and pretenders. These words found in this “Holy of holies” of the New Testament came out of the innermost soul of the compassionate Christ. They breathe forth from a heart that is soon to break—and no mortal man, not even John could be intrusted with the writing of such priceless words of “Spirit and Life,” without the aid of the Holy Spirit—the “Paraclete” of The Christ.

WHOLE OF NEW TESTAMENT INSPIRED

This is true of the whole New Testament. Words are a part of a person’s own inner self, for they express one’s thoughts. For anyone to compose the Sermon on the Mount or the wonderful parables of Jesus; in fact all of His Words of Grace and Truth, can be no less a person than that which is set forth in the New Testament as “THE LOGOS,” who “was God” and “in the beginning was with God” and “became Flesh and dwelt among us” (John 1:2, 14). Daniel Webster, who could form sentences of such rare power, said “Divinity is stamped upon every word of

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the Sermon on the Mount, for no human mind is capable of uttering such words without divine aid.” All great souls like Justice Brewer of the United States Supreme Court have always testified of the depths to which the Bible sounded them and of the inexhaustible store of knowledge contained therein. Alexander Campbell with his great mental faculties, after spending a life time in the devout study of the Bible, said he felt like Sir Isaac Newton, who after his wonderful discoveries in science, said “I seem to be only a boy playing on the sea-shore, picking up a pebble or a shell here and there, while the great ocean of truth lies undiscovered before me.” Both of these giants in intellect and religion were facing the infinitude of God, who is the author of both nature and the Bible.

THE COMFORTER GLORIFIES JESUS

“He shall glorify Me, for He shall take of the things of mine and shall show them unto you” (John 16:14). Not only was He to bring to their remembrance all that Jesus had said unto them, but the Holy Spirit was to live in them, taking continually the things of Christ and showing or explaining these things unto them. Each event and each day as the need came, He was there as the Advocate or Helper to glorify Christ. “He shall not speak from Himself; but what things soever He shall hear, these shall He speak.” He was to be the spiritual ear through which the Christ would speak to His witnesses. Being in

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spiritual touch with Jesus and also with the writers He was to convey whatever Christ wanted to reveal unto them and through them. See what different sentences Jesus uses to show the certainty of the revelation. "He shall *teach* you *all* things." "He shall bring to your remembrance all that I said unto you;" "He shall *guide* you into *all* the truth." "Whatsoever He shall hear, these shall He *speak*." "He shall *declare* unto you the things that are to come." "He shall *glorify* me." Every miracle was wrought by the Holy Spirit, but done in Christ's name to glorify Him. The same with every message until Paul could say "I know nothing but Jesus and Him crucified." And yet all of the miracles that Jesus worked was by the Holy Spirit. When the Pharisees said "He casts out demons by Beelzebub" immediately Christ said, "You have blasphemed the Holy Spirit." "I by the Spirit of God cast out demons." He was the power that brought into being the whole plan of redemption in Christ. By the Holy Spirit Jesus was begotten, empowered for His work (Luke 3:22; 4:14, 18), raised from the dead, glorified by miraculous deeds on earth by His witnesses, and He is the one who is now selecting the bride for Christ. Like the faithful servant in Mesopotamia seeking a bride for Isaac, He is wooing and adorning and is conducting Christ's church to that place, where He can present her to His Master with great joy, so that she may enter into the eternal tabernacles and reign with Him forever. Like

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all who are pure and loving, He is sensitive and can be grieved (Eph. 4:30) and never enters where He is not welcomed. He is a *person*, so modest and unselfish, serving with such wonderful love, that it brings tears to think how often He is grieved, and oft neglected, if not wholly rejected, by those who ought to be His own. We sometimes think that He represents the mother side, while God is the Father, and Jesus is the Stalwart Son and our elder Brother in the Divine Family. In creation and providence, as given in the Old Testament these three are known as God, the Word of God and the Spirit of God. In the New Testament, in their work of redemption, these become the Father, Son and Holy Spirit. Not only are these three connected with the great transactions of Man's redemption; but they most certainly, seeing that it was purchased with such a great price, have seen to it that it was infallibly recorded in the New Testament in all the matters of Christ's birth, deeds, teaching, death and resurrection and glorification.

CHAPTER XII

Inspiration of the Bible

WE now come to the question of inspiration, which is so fully answered by Jesus in the verses quoted at the head of the previous chapter. In the previous chapters, we saw that the facts of Christ's miracles and resurrection were proven to be true by common rules of evidence. We also saw that the New Testament could not have been written by uninspired men, and also that it was written by eye witnesses who knew of the facts, which they so clearly affirm. This is not only true of the Gospels, but also of "the Acts" and of course of the Epistles of Paul, Peter and John and of Revelation, etc. While they did not need inspiration to tell what they saw and heard, yet they did need the incoming of the Holy Spirit to arouse them from their timidity and impotency; so that they could "speak the Word of God with boldness" and that it could be recorded that "With great power gave the apostles their witness of the resurrection of the Lord Jesus and great grace was upon them all" (Acts 4:31, 33). They needed to be empowered by the Holy Spirit, so that they could tell with power and *accuracy* what they had seen and heard.

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PROMISE FULFILLED TO PETER

The promise of Jesus in Mk. 13:11; Luke 12:11; John 14:26, was fulfilled to the letter, and the Holy Spirit came in power to guide these witnesses into all the truth. There is no other way to account for the marvelous preaching of Peter and Stephen, etc. Take the scene in Acts 4:5-22, where Peter and John are arrested for healing and preaching. Here is a fisherman from Galilee, who had from a boy looked upon the high priest with awe and great reverence. He is suddenly arrested and brought before the "Rulers, and elders, and scribes; and Annas the high priest, and Caiaphas, and John and Alexander," etc. (Acts 4:5, 6), an august assembly, before which, Peter would hardly dare to move a hand or foot. And yet "Peter filled with the Holy Spirit said, 'If we this day are examined concerning a *good deed* done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole.' " Not only is the boldness of Peter, who had denied his Lord before a maid, remarkable, but his tact and skill is marvellous. In one sentence he turns the tables, so that his august hearers were the culprits and he and John were the victors.

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SCENE BEFORE THE SANHEDRIN

See the situation! Lame man strong and rejoicing; Peter and John hailed before this august court for doing a “*Good Deed!*” Peter had them badly beaten in the first part of his sentence. Then the whole scene changes. Peter and John are now the accusers and the “Big Wigs” are the defendants. You wish to know says Peter “by what name have ye done this?” It was “in the name of Jesus Christ of Nazareth,” that this *good deed* was done. *You crucified HIM!* “*God raised HIM from the dead!*” Oh, with what matchless skill were these three fatal thrusts given. Then He turns the blade within them “This is the *Stone*, which was set at naught of you *builders*, which was made the *head of the corner*. ” They understood the meaning of the rejected stone. The words of the high priest in Acts 5:28 show how deep these thrusts went, viz. “You intend to bring this man’s blood upon us,” which shows that they were now on the defense. Now does anyone mean to say that blundering Peter did this, without being under the control of the Holy Spirit? There is no lawyer living to-day, or in any other day, that could have accomplished such a feat.

WRITTEN WORD INSPIRED AS WELL AS SPOKEN

Not only was it necessary for the Holy Spirit to guide and quicken these witnesses in what they saw and heard, but some very precious things in our

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Lord's life had to be given by the "Other Advocate" alone; for no human eye saw or ear heard Christ's temptation in the wilderness, nor the scene at Gethsemane when the disciples slept. The reporting of Christ's discourses, conversations and parables was too important to be intrusted to human memory, for one word lost or changed would be a calamity. The same is true of Peter's wonderful sermon at Pentecost. The same Holy Spirit that preached these sermons through Peter, Stephen, Paul, etc. could guide Luke into a correct record in the Acts of Apostles, and also every other writer. If the Holy Spirit was present in power to *do* these mighty works, most certainly He could do the lesser work of seeing that they were faithfully recorded. His mission was "to declare unto them the things that are to come," and of what use would it be to declare the future things unless they were written down. It is very certain that the first epistle was inspired (Acts 15:23-29). Peter declares that they (The Apostles) "preached the Gospel unto you by the Holy Spirit sent forth from heaven" (I Pet. 1:1:12) and Paul declares that the Thessalonians received his "message, even the word of God;" "not as the word of men, but as it is in truth, the word of God" (I Thess. 2:13).

EVERY SCRIPTURE, GOD-BREATHED

Paul declares "Every Scripture inspired of God (God-breathed) is also profitable" etc. (I Tim. 3:16).

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Nearly all the New Testament was written by this time and was accepted as Scripture. It is clear that Peter in his last words puts Paul's Epistle among "the other Scriptures" in II Pet. 3:15, 16. It is quite evident that "the Synoptics" were written by this time, and "the Acts" had been written by Luke; for he closed his book, while Paul was yet "in his own hired dwelling and received all that went in unto him;" "preaching none forbidding him." But we see that Paul was "already being offered," when he wrote these words in II Tim. 3:16. That Luke wrote his Gospel before "Acts" is clearly shown in Acts 1:1, where he speaks of "The former treatise I made," which is certainly his Gospel. Whether Mark wrote first, or whether he wrote under the direction of Peter (I Pet. 5:13), or whether he wrote independently, matters not. He was well qualified by being so much with Peter and Paul, and his mother's home being a meeting place for Jesus and His apostles (Acts 12:12 cf. Mk. 14:51, 52).

MARK AND LUKE

"Only Luke is with me. Take Mark and bring him with thee; for he is useful to me" (II Tim. 4:11). Tested when a young man, Mark had now made *so* good, that Paul sent for him above all others, to minister to him and for him in his last hours. Luke, the "Beloved Physician" was already there. See this scene as given above. "Paul the aged" says "I am

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already being offered and the time of my departure is come" (vs. 6). He also says "At my first defense no one took my part, but all forsook me." "But the Lord stood by me" (vs. 16, 17). Dr. Luke then came to his aid. Then Paul wrote, "Only Luke is with me. Take Mark and bring him with thee; for he is useful to me for ministering." That is, "Luke only is here! Bring Mark!" And when the Lord came to "stand by Paul" at "the time of his departure" how blessed to think that He saw Luke and Mark there faithful to the last, receiving the mantle of our great apostle "the apostle to the Gentiles." "Mark and Luke" are still side by side in the Book of books, and they were certainly qualified to write a Biography of Christ. Luke, the faithful attendant of Paul from Troas, where also he became the historian as he uses the personal pronoun "we" and "us" (Acts 16:10), and Mark a disciple from the beginning (Mk. 14:51, 52; Acts 12:12) could write as they were helped by Peter and Paul and were guided by the Holy Spirit. Jesus, according to His promise, was present to heal (Acts 3:6; 4:10 etc.). He appeared unto Stephen (Acts 7:55-56) and to Paul (Acts 9:5; 18:9; II Tim. 4:17) and to Ananias (Acts 9:10) etc. He was present in His Advocate, the Holy Spirit, who so definitely took charge of the work (Acts 2:4, 43; 4:31-33; 5:12-17; 8:6; 13:2, 4; 15:28; 16:6, 7 etc.). The Holy Spirit was so really present that Peter told Ananias that he had lied to the Holy

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Spirit (Acts 5:3). At Antioch "The Holy Spirit said separate me Barnabus and Saul for the work whereunto I have called them" (Acts 13:2) and how well He superintended that work is given in Acts 13:5, 9; 16:6, 7 etc. Then in Heb. 2:4 we find "God also bearing witness with them, both by signs and wonders and by manifold powers and by gifts of the Holy Spirit according to His own will." So we have the Father and the Son and the Holy Spirit, each working in His divine efficiency, while using angels and men to produce an infallible "New Testament (Covenant) of our Lord and Saviour Jesus Christ." Can we not trust them to tell how Jesus was born of a virgin, and that His body arose from the tomb? Do we *really* need the help of the Modernists, seeing that they were not present?

FALSE STATEMENTS OF MODERNISTS

Listen to one of them, Theodore Heysham in his book "The Birth of the Bible" (page 15), who says "For many years the fate of Jesus rested upon the accuracy of human memory and the integrity of human reports. Oral tradition for from twelve to twenty years was to bridge the gulf between Jesus' life and the *written records* of his life." How false! Those "Twelve to twenty years" cover the time of the greatest illumination that heaven ever cast upon this earth. Not only was the Holy Spirit present to enlighten and to empower Christ's church, but, Christ,

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Himself was many times more real to them than when in the flesh. The “many things” of John 15:12 that they could not *then* bear, Jesus could *now* say unto them. “It is expedient for you that I go away” that the Comforter may come, says Jesus. Instead of there being a “gulf between Jesus’ life and the written records,” He was never before so alive to these apostles as in that period. Their comprehension of Him and His great mission and work was increased a thousand fold. Instead of resting upon human memory, Christ’s Advocate was present “to bring to their *remembrance all* that Christ had said unto them.”

THE BIBLE A UNIQUE Book

The foolish claims of the Modernists that “Only that can be accepted which proves itself true in human experience” and that the Bible must be treated as any other book is unscientific and illogical. Every one is supposed to believe that there is a God. The Bible claims to be a revelation from Him. God is the real author, but He speaks and acts through the human. He reveals Himself to mankind through His rich experiences with certain men, tribes and a nation. He touches man in his need, with His own divine presence by supernatural evidence which we call miracles. Miracles do not manifest any more power, than the ordinary works of God, but they are out of the ordinary, different from “our experiences,”

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for the very purpose to prove that God is speaking or acting. How would we know by any other means? From the first words "In the beginning God," to the last, we find a history of God's dealings with man in law, government, prophecies, admonitions, etc., until Jesus comes as the WORD—the full revelation of God to man.

GOD FULLY REVEALED IN CHRIST

Jesus the Christ reveals all of God that it is possible for finite man to grasp. Who can comprehend the Infinite God, who has created and upholds by His presence and power the infinitesimal atom up to the mighty suns that make our "milky way" (Rom. 11: 33). No wonder, that when one rejects Jesus as the perfect revelation of God, that he finds it very difficult to believe in a personal God, whom the telescope and microscope puts far beyond his comprehension. But there is not one attribute of God as a personal Being, that is not manifested fully in Jesus, "His Only Begotten Son." Is not infinite love shown by Him on the cross? Who can fathom the depths of such infinite compassion. Is not infinite power shown in the miracle of "the loaves and fishes," which is the best attested of all of Christ's miracles, and in His control over demons and nature and death? Is not infinite wisdom shown in His speaking for *this* age as well as for His own, and for *all*

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time? How true are the words of Jesus, “He that hath seen *Me* hath seen the *Father*.¹”

ILLOGICAL MODERNISTS

Now for our erudite Modernist to come up and demand that this book must be tested “by our human experience” and treated just as if it was written by uninspired men, is illogical. He throws out the supernatural claims of the author and all the supernatural proofs, given in such fullness, to substantiate those claims. We most certainly *demur*. We are in duty bound to examine these miracles; first to see if such miracles, etc., were performed, and second, to see if they adequately sustain the claims of the author and of the book itself. If these prove inadequate, then away with the book as a source of authority. But if these proofs are substantial and sufficient, as is the case with the Bible, then we *must* receive it as God’s inspired Word and thus having “*All Authority*.²” The claims of the modern skeptic is like a man going into court and demanding, that all of the legitimate evidence that his opponent has, be set aside, and then to ask him to prove his cause. Of course it cannot be done. So the “modernist,” after he has set aside all of the evidences of Christ’s miraculous birth, and bodily resurrection and His miracles, because they are not accepted by his “inner Consciousness” (which he claims is the final source of authority) then he turns around and says “how may

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we know where God has spoken in the Bible, or has He *really* spoken at all?" We do not know, if we accept his illogical and ruinous proposition. We will be just where he is, ready to follow any "will-o-the-wisp" into the swamps of doubt and delusions and despair. "*Inner Consciousness!*" That was what Saul of Tarsus was following when he became "the chief of sinners." "A new ideal has arisen as a test of Scripture," says Dr. Heysham (page 128). "Genuineness, apostolicity and usage have yielded to the ideal of experience" or "which proves itself to be true in human experience or which may be so proved" (page 121). Why, Brother, Jesus claims to be God's "Only Begotten Son" (John 3:16). If He is the *Only* one, there have been none others since and how can we test this claim or that of his miracles "by our human experience." (As the virgin birth and resurrection of Jesus are not occurring today, away with them is their teaching). "Genuineness, apostolicity and usage" are indeed thrown to the wind by these "Modernists" and also Aristotle, Mill, Bacon, etc., and even the science of Logic itself are thrown out by them as "back numbers." *Great is Inner Consciousness!!*

It is this loose thinking and reasoning of the Modernist, and his lawlessness in matters of the Bible and its interpretation that are going to be a very important factor in bringing in the reign of "The Lawless One" of which this book treats. When

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logic as a science and proper exegesis of God's Word are abandoned in order to save the immature, earth-born theory of Evolution—"coming up out of the earth" (Rev. 13:11) then the end of this age draws near.

Part III

THE BIBLE VERSUS
MODERNISM

CHAPTER XIII

God's Two Great Books

THERE are two great books in which God reveals Himself to man, viz., His Word, called the Bible; His works called Nature. To reject either one of these revelations is unreasonable and fallacious. All christians, to whom God has been revealed through Jesus the Christ, see the revelation of God in nature as no one else. "The heavens declare the glory of God" to them in a way that was impossible to the ancient Greeks with all their wisdom, or to any devotee of any non-christian religion to-day. It is not only necessary to recognize a "First Great Cause," or "The Unknown Source of All Things," of which some of our learned scientists speak, but man wants to know the character of this Great Power that even "The poor Indian, with his untutored mind, sees God in the clouds and hears Him in the wind." What are my relations to Him? What are His purposes concerning me? Why did He bring me into existence and what is my destiny? These are the burning questions that man wants to have solved; but which Nature has never answered and never can. The Bible however answers them with great fullness and clearness.

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THE BIBLE AND MAN'S PROBLEMS

The first chapters of Genesis give solutions to these problems more than the two large volumes of Mr. H. G. Wells in his "Outline of History" or all that Mr. Charles Darwin has ever written. "In the beginning God created the heavens and the earth" (Gen. 1:1). This single sentence tells us that it was God; and not one "who is inscrutable to the human intellect," not "the unknown source of all things"; but an All-Wise and All Powerful God who "created the heavens and the earth." And He did this "in the beginning"; and if that was ten billions of years ago, He was there creating in that beginning, until the special creative period passed. Again, "God said, let us make man in our image, after our likeness"; "and God created man in His own image, in the image of God created He him; male and female created He them" (Gen. 1:26, 27). Here we have answers to our questions.

ORIGIN OF MAN

Not only was the heavens and the earth created by this All-wise, powerful God; but man is created in His likeness and with His attributes, and so closely related to God as to be "in His own Image." What a wonderful revelation! Man is so near to God, that he can associate with Him, and can talk to God and to whom God can reveal, not only Himself, but can tell man about his origin, his relations to God

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and to his fellowmen and God's purposes in his creation and his destiny. But not only do we have this revelation, the greatness of which we can only give a hint, but here is woman brought to the same exalted place as the man. She too is created in God's image; for man-mankind is created both "male and female." The attributes and nature of God, with its privileges and responsibilities and glory, are hers as much as Man's. This is also true in the more detailed account as given in Gen. 2:21-24, where woman is "not taken from the foot of man to be trampled beneath him; but is taken from his side to be his equal, from under his arm to be protected and from near his heart to be loved." She is taken from man's side to be placed back by his side that side by side they can build the home. "Show me a place ten miles square where woman is treated with the respect that is her due, or has her rights" says James Russell Lowell, "and I will show you that there the Bible has gone."

ORIGIN OF THE HOME

But all of this is consummated in vs. 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Not only is this the most concise and yet comprehensive statement in all literature concerning the home, but Christ makes this the basic law for marriage and adds "What, therefore, God hath

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joined together, let not man put asunder" (Matt. 19:5 etc.) referring to this statement in Gen. 2:24. This is the basic law of the Christian home to-day, and the home is the type of heaven and the true unit of the world. Note also, there is but the one husband and the one wife. No polygamy here. But there is still a larger truth, of which this is a perfect example, which is revealed in the New Testament. Jesus our Lord, as the "Second Adam," had a deep sleep, the sleep of death come upon Him. And His side was opened by the cruel spear from whence "there came out water and blood" (John 19:34, 35; I John 5:6-8). Out of the redemptive power of this that came from "the riven side of Christ" is formed His Bride, the church, the second Eve, so that in the Millennium, she may reign by His side in great glory. This is an example of many spiritual truths that are nestled in the fleshly facts of this wonderful book of beginnings.

ORIGIN OF SPECIES

Not only do we find here the origin of the home but also the "Origin of Species" about which a myriad of pages have been written without much avail. "And God said let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their *kind*, wherein is the seed thereof, etc." And God made the beasts of the earth after their kind, and the cattle after *their kind*, and everything

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that creepeth upon the ground after *its kind*” (Gen. 1:11, 25 cf. vs. 12, 21, 24). It is just as true to-day as when this law was written viz., every plant and “fruit tree brings forth after *its kind*.” Every apple tree produces apple trees and not a pear or peach tree, etc. It only produces after its own *kind*. This has been true in all the history of man and in all the pre-historic times. The same is true in all the history of animal life. A horse or cow, lion or bear produces after its own kind. No horse produces a cow. It may produce a mule, but there it stops. The very word “species” forbids any thing else. If animals or plants were being changed by “sexual or natural selection” and by environment, etc., it would be done so gradually that the intermediates, bearing after their kind would obliterate all distinct lines and there would be no distinct species.

THE MAN-APE

We are not disturbed over the frantic efforts that are being made to find the missing link. Whether it is this latest find in Bechuanaland or not matters very little. If the “Ape-man” or the “Man-ape” can be found, how does that prove that man, who certainly possesses God-like attributes etc., was ever an ape, who possesses none of these qualities. It can only show that God created this ape close to man in his body. We have nothing to say against the earnest, untiring efforts of Mr. Darwin or of the

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great work that is carried on to-day to ascertain all that is possible of the secrets that this old earth contains. But let it be understood that they have discovered nothing that vitiates one sentence in this marvelous introductory chapter to the Bible. Divinity is stamped upon its every word. It not only furnishes a perfect start for all the great truths that follow, but furnishes a splendid base for any man or woman to build a character for all eternity. Instead of digging in the mud or rocks, or living among the lower objects of life to find his origin, man is here told to look up unto God, who is his Father by creation and his spiritual Father by redemption, which he will find so fully unfolded as he continues his study in the Book.

THE REAL MISSING LINK

Missing link! the missing link is not that great separation between man and the ape that needs to be bridged over; but that stupendous separation that Sin produced and still produces between man and a holy righteous God. To find and put into its place this great link, it took God's plan of redemption, which begins in Gen. 3:9, and continues over four thousand years taking even the death of His only Begotten Son, until the crucified Saviour arose from the dead and the Holy Spirit came with the Good Tidings of Salvation. All heaven is engaged in this stupendous task of putting this link into the chain

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of man's destiny; linking him up and binding him back to The Father's Heart and life.

ENTRANCE OF SIN INTO THE RACE

The cause of this separation is set forth in Gen. 3:1-21, which shows in a graphic manner that it was *disobedience* that separated man from God. The word "apple" is not even mentioned in the account. It is "the tree of the *knowledge of good and evil*" (Gen. 2:9, 17) that was forbidden. And when Adam and Eve partook of this fruit thus disobeying a *positive* command of God, they immediately had an experimental knowledge of evil, while before it might be only of the good. And every son and daughter of Eve, from that day to this, has been eating of the same fruit viz., knowledge by experience of evil as well as of the good. Thomas Paine and Robert Ingersoll may poke fun with all the other "Modernists" at this account, but they partook of this tree by a sad and bitter knowledge of evil with the good, until their strong bodies succumbed to its penalty. Evil and good are so mingled together in every Human life that none escape; and it is this consciousness of sin that causes man to "hide away" until the Father of Love calls him to Himself in the tender wooing voice of His Son and Spirit. Gen. 3:9; Matt. 11:28-30; John 14:6; Rev. 22:17.

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THE SUBTLETY OF THE TEMPTATION

How subtle was the manner in which Satan led our first parents into sin. He tried the same tactics upon Jesus but met with overwhelming defeat. (1) "Food"; Eve "saw the tree was good for food." Appetite of the body, appealing to the flesh. (2) "It was a delight to the eyes"—sins of the mind; pleasures of the world; pride of life, etc. (3) "To be desired to make one wise"; Power that comes from knowledge (a "Faust"); ambition to be satisfied (a Napoleon) etc. The tempter tried these same subtle temptations upon Jesus. (1) "Turn these stones into bread." Food for bodily appetite. (2) "Cast thyself down" from this pinnacle; "for it is written He shall give His angels charge concerning thee" etc. Get the delight of being rescued by angels; win the applause of the world; take a short cut to glory. Sin of the mind. (3) "All the kingdoms of the world and the glory of them" "will I give unto thee, if thou wilt fall down and worship me." Temptation for power, to satisfy ambition etc. "*Get thee hence, Satan*" was the resentful cry of Jesus. Before these temptations the first progenitors of the human race went down and all their children have followed them. But the second One, Jesus the Christ, spurned these offers of Satan. Not only was He victorious, but He gives victory to all who accept and obey Him. "For in that, He, Himself, hath suffered

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being tempted, He is able to succor them that are tempted (Heb. 2:18). It is not a story about an “apple,” which is not even mentioned; but a history of a tragedy, sad enough to make angels weep, viz., the rebellious spirit of man put up against the will and love of Almighty God. This is the cause of man’s wandering in the wilderness of sin, which makes the Skeptic growl but not to repent.

SUMMARY OF THE ORIGIN OF THINGS

We have been looking briefly at the origin of things in this book of beginnings. We have seen the origin of the heavens and the earth, of life itself, of species, of man and of sin. In none of these accounts of these beginnings has there been a mistake made. The very things over which scientists are in doubt or know absolutely nothing are stated here in the clearest and most positive way. It was God who in the *beginning* created the heavens and the earth. It was “the Spirit of God that moved upon (or brooded over) the face of the waters.” This tells us that, of which the scientist knows nothing. What was that energy; or from whence came the force, that produced motion and finally sent this earth whirling through space as a burning ball. And when the billions of Niagaras pouring upon this earth had sufficiently cooled its surface, so that the waters could settle into the deep crevices and recesses of the earth, which we call seas, then the dry land ap-

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peared (vs. 9-10). This caused the separation between the waters in the clouds above and the waters beneath (vs. 6-7). Then vegetation started, “(1) the grass; (2) the herb-yielding seed; (3) fruit trees” (vs. 11 a scientific arrangement) and then the sun which had been created in the beginning took its place, when the mists had cleared, to be the king of day and the moon, the queen of night (vs. 14-16). Then we have that sentence of five words that caused merriment to Mr. Ingersoll, viz., “He made the stars also” (vs. 16). It takes God to tell so much in five words. But when we come to realize that each star, even those that form our “Milky Way,” is a sun many times larger than ours, then we can understand the magnitude of this sentence, and Mr. Ingersoll’s *horse-laugh* sounds more like the *bray* of its half brother. God desires to have man know that he is not by himself alone, but is a part of mighty universes. That the same God who made man in His own image, made all of these heavenly bodies, the vastness and magnitude of which bewilder us.

No TRIBAL GOD

What a slander it is for some Modernists to assert that the God of the Jewish nation was a “tribal God.” There is not one sentence that gives support to such an error. The sentence in the preamble to the “Words of the covenant” the Ten Command-

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ments is, "All the earth is mine" (Ex. 19:5); and this is a common statement throughout the book. That He was the God or Governor of the universe, using other nations to punish the Jews and using all nations to forward His purposes is shown all through the Bible. Jonah is sent to Ninevah, Elisha to Damascus, and Daniel is God's representative in Babylon and Nehemiah in Persia, etc. God "gives deliverance unto Syria" through Naaman, etc., (II K: 5:1). Every great city or nation in all the Jewish period, God depicted their history or doom, and every prophecy concerning them has proven true.

OLD TESTAMENT INSPIRED

Where is there any scientist of to-day that dares to attempt to write a cosmogony giving his views as positive as we find it in this first chapter of Genesis? If Moses obtained this knowledge from Egypt, etc., why do we not find some more of such sane, superb documents from the same source. To say that the Mythologies of these ancient nations is of like nature is to talk with a recklessness that is sickening. Why does not a Psalm burst forth from their archives like that of the nineteenth or twenty-third, which are repeated with fervent delight by the noblest and wisest of today? Why do they not find a charming pastoral like the book of Ruth or a history of a Joseph, who as God's man stands so transcendently high, with its radiance enhanced by the dark background, from

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whence we are told the religion of the Jews came. Why did not Henry George go back to these great sources? instead of taking the Mosaic government as the best government ever given to a nation. And why did William Blackstone declare that “any law that contravenes the divine law (meaning the Mosaic Jurisprudence) is null and void.” How does it come that the Bible, being written during a time when there were no sciences as we know them to-day; when the crudest and most ludicrous theories about the earth, etc., abounded on every side, and covering fourteen centuries in its writing, and yet none of these errors are found between the lids of the book. Turn on the light of the twentieth century. Let its searching light illuminate every page of the Bible and you will find nothing that contradicts what real science has discovered in God’s revelation of Himself in Nature. This proves conclusively that both of these books—that of Nature and the Bible—have the same author which is God.

CHAPTER XIV

The Bible and the Critics

BIBLICAL criticism is very essential so that we may understand the Bible. God has revealed His will in the human language which makes it subject to its laws of interpretation, whereby the meaning of its words may be ascertained. This process is called Exegesis of the Scriptures.

TEXTUAL CRITICISM

Textual criticism is a science, whereby the various manuscripts, which number about three thousand (many containing only parts of the Bible), are collected, collated and classified with the object in view of producing as nearly as possible, the original text or contents of the Bible. Men of devout and brilliant minds and of much learning have given their lives to this very essential task, until their efforts are crowned with success. Concerning the various readings, which at one time caused some alarm, Dr. Hort says, "that seven-eighths of the New Testament is admitted by all to be above doubt." "Of the one-eighth that remains, only in one-sixtieth of this one-eighth (which would be one-four-hundred and eightieth) is the sense of scripture affected" by the

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various readings. “But of these various readings only one word in a thousand is affected in any substantial way” and these are put at the bottom of the page in the “American Revised New Testament” so that any reader can see what they are. But even in these, “matters of doctrine, duty and privilege are unaffected by any of these changes.” So any reader can rest assured that he holds in his hand, in all its intents and purposes, the New Testament just as it came from the inspired writers. This is a marvel, and we are greatly indebted to these textual critics from John Mill down, many of whom like Tichendorf, shortened their lives to produce this great result.

HIGHER CRITICISM

We wish we could say the same about “Higher Criticism,” which is “applying to the study of the scriptures, the methods of literary and historical investigation.” The criticism of this method, as we have shown in another chapter, is that their application of it is both illogical and unscientific. The Bible is a unique book and must be studied with its peculiar claims in view. The majority of the Higher Critics with their arbitrary and illogical methods are classed by many as “destructive critics.” Higher Criticism though, is not necessarily destructive criticism; on the contrary it might serve a very good purpose if it is used in a legitimate way. But when

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these higher critics, who dominate the whole school, assume that the Bible must be examined as if it was only a human production they pre-judge the case before the examination begins. The Bible claims that God has projected something that is above the human. That He is in the world and has given a revelation that is unique and its uniqueness is one of its great proofs that He has given it. God is super-human and in His unique revelation, He gives super-human proof that He, the super-human God has spoken. Now what right has man to come with his rules, whereby he judges his own human writings, and where no inspiration is claimed, and by these rules examine God's revelation where the proofs of its super-human source and contents are given in great fullness. Of course, we are to examine these proofs by the common rules of evidence and if the claims of God are sustained, we are even then to interpret them by the rules that govern the human language by which He has spoken. But a historical proposition must be proven by historical evidence and not by a chemical analysis. So a supernatural proposition like a Revelation from God must be proven by supernatural evidence. The Bible does not claim to be a history but a Revelation. Our Lord understanding this has filled His book—the Bible with supernatural proofs from Gen. 1:1 to Rev. 22:21. While most of the rules of historical study may

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be used, yet this central thought must be kept in view as they are applied to the Bible.

NEW TESTAMENT WRITTEN IN FIRST CENTURY

Every book in the New Testament bears positive evidence that it was written in the first century. The thirteen epistles of Paul, two of Peter and James and Jude and Revelation have the signatures of the authors who positively state that they are the authors. Not only this, but, the contents prove the same, even to the smallest book where in Philemon Paul calls himself "Paul the aged." Peter makes allusions to himself (II Pet. 1:14-18), and John gives the same conclusive evidence that he wrote Revelation (Rev. 1:1, 9; 22:8). This makes eighteen books. Of course as these authors died in the first century, their books were written in that century; most of them about the middle of the century. John's Gospel as we have already shown, was written by an eye witness and that John declares that he is the author. No one doubts that he wrote his three epistles because of their similarity (I John 1:1-4; 4:7-11, etc.). Luke by using the personal pronoun "we" and "us" in Acts 16:10, 11; 20:5, 6, etc., shows that he is the author of Acts. The same one, who wrote Acts, also wrote the Gospel of Luke (Acts 1:1), which verse also shows that the Gospel was written first. As Acts was written before Paul's death (63 A. D.), Luke must have written his Gospel between 50 and

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60 A. D., or even before. This makes 24 out of the 27 books of the New Testament that were written in the first century.

Mark, we have noticed was intimate with the Apostles, especially with Peter and Paul. That he wrote the book that bears his name is almost universally admitted and the critics put his Gospel down as the first one of the four.

Matthew, from the earliest mention of these sacred books, is accredited with the writing of the largest, most complete and orderly of the four Gospels and there is no reason to doubt it. He was quoted more than any of the other four by the early fathers. He was a state officer when Jesus chose him to do this important work, and the Holy Spirit endued him with power for the task (John 16:13; Matt. 9:9; 10:3; Acts 1:13). He was well qualified for his work, both by former training and because of his Apostleship.

MATTHEW AND MARK

We take very little interest in the controversies of the critics. One day with them, it is Mark's gospel that was written first and Matthew copied from it. But as any one can see, Matthew's book contains nearly twice as many chapters and mentions so many things that Mark does not have. Then the next day it is Matthew who wrote first and Mark copied, giving an abridged edition as it were. But lo, Mark

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uses sixteen verses to describe the healing of the boy with the obstinate demon, while Matthew uses only eight. Mark uses 16 verses about the feeding of the five thousand, while Matthew uses only nine. In describing the healing of the man with a legion of demons, Mark uses nineteen while Matthew uses only seven verses, etc. But the omission of the names of Matthew and Mark in the text is an argument in favor of the inspiration of the same. The quiet Matthew and timid Mark being thoroughly conversant with all the facts, were the very ones who could write these Gospels and omit their names from the text. But in reality it is not Matthew nor Mark who wrote these marvellous books that bear their names. It was the Holy Spirit that used both of these, while He guided every word. Matthew never wrote the Sermon on the Mount without immediate direction of the Holy Spirit.

DIFFERENCES IN THE GOSPELS

“But,” says the critic, “they tell the deeds and even the sayings of Jesus in a different way?” That makes their testimony all the stronger. We have four Gospels now when there would have been only one or two if they had been similar. Even because Matthew and Mark agree and are uniform in their statements in some portions, the critics are now discussing which wrote first. The Holy Spirit knew that if these four Biographies were so similar, that

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each one gave the statements of Jesus word for word, the critics would raise so much dust over which wrote first and which were copies etc., that it would be hard to see whether anything that is worth while had even been written. Any jurist knows that the testimonies of four witnesses, that contain variety enough to show independence of each other, and yet unity and agreement enough to make a harmonious whole, is the best testimony that can be given. This is true also as to number. To have more than four would be superfluous.

DIFFERENT STATEMENTS HARMONIZED

But say the critics, "If one reports the saying of Jesus and another reports the same saying, using other words, how can we know which words were used by the Saviour?" The probability is that Jesus used both of these in his oft repeated teaching and the Holy Spirit uses both to give a fuller meaning. Remember Jesus was three and one-half years in his ministry and his teachings and deeds were so many that John says, "If they should be written, every one, I suppose that even the world itself would not contain the books that should be written" (John 21:25). That is, the parchments would fail and the libraries would be overstocked. It took one whole chapter to tell of the incidents of Naaman's healing in II Kings 5:1-27, while three verses (Matt. 8:2-4) tell of the leper's healing by Jesus in the New Testa-

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ment. A reporter of to-day would cover the side of a newspaper to describe the same event. Remember, the teaching of Jesus orally to His disciples is one thing, and the choosing out of that teaching by the Holy Spirit for future generations is another thing. "He shall take of mine and shall declare it unto you" (John 16:14). The teaching is the same but the method is different.

DIFFERENT QUESTIONS IN OLIVET DISCOURSE

Where there is more than one account, they are to be put together, to bring out a harmonious whole. In the Olivet Discourse, Mark and Luke report the question of the four disciples to be, "Tell us when shall these things be?" (Mk. 13:4; Luke 21:7). Matthew (24:3) gives the question, "Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world (age)." Now Matthew defines what the "these things" are, viz., "The sign of thy coming and the end of the age." Now for one to take Mark's or Luke's account alone and interpret "these things" to be the destruction of Jerusalem alone, is not dealing fairly with this discourse. He must use the more definite question as stated by Matthew, even if he is to study the answer of Jesus as given in Mark or Luke. These three accounts must be treated as a whole, for Jesus said all that is recorded in each and probably much more; but the Holy Spirit has given the

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things of Christ (John 16:14) that was needed and with variations so that we can see this important discourse from three sides.

THE SERMON ON THE MOUNT

The same is true concerning the supposed two reports of the Sermon on the Mount. Why should anyone assume that Matthew and Luke report the same sermon? The one given by the orderly Matthew covers three chapters while Luke covers only thirty verses. One is given on the mount, to his disciples away from the multitudes (Matt. 5:1) the other after he had come down from the mountain and stood on a level place (Luke 6:17). While both discourses were delivered to his disciples, Luke describes the "great Multitude of his disciples and a great number of the people" (Luke 6:17), whom Jesus healed after He had chosen His apostles on the mount, after spending a night in prayer. How likely it is that at such a solemn time, He should give to them this *Constitution of the Christian Theocracy* as recorded in Matt. 5th to the 7th chapters, and then coming down on the plain and seeing the great hungry, weeping, diseased multitudes, He preaches again the great principles of His former sermon on the mount by applying it to the needs of this vast multitude. "Blessed are ye poor"; "Ye that hunger now"; "Ye that weep now," etc., (Luke 6:20, 21). He is not thinking now of those "who hunger after righteousness"

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nor the “poor in spirit” but of those who were really *poor* and were suffering real *hunger*, etc., How natural it is that Luke, who told the parables of “Dives and Lazarus” the Good Samaritan, “The Prodigal Son,” etc., should record this second discourse of Jesus. Without doubt Jesus said all that is recorded in both of these sermons and also the other statements of the “Sermon on the mount,” that Luke scatters through his Gospel. When we behold the great variety in these four Gospels and yet see the wonderful Christ shining through them all: and also his wonderful teachings, when all are taken together forming such a harmonious whole; and all so consistent with His character and His divine purpose, we can have no doubt but that the real writer of these Biographies was the Holy Spirit who came for this very purpose. Four different personalities yet one Spirit shines in them all. And what we say of these, we say of all.

HEBREWS

The book called Hebrews, which is the last for us to examine comes under the same category. It seems natural to think of Paul as the author. Why should not he who loved his Hebrew brethren with such a passion have taken time to write a real treatise upon the great scheme of Redemption and dedicate it to his Jewish brethren. All of his other writings except Romans and Ephesians had been drawn from

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him by needs of the churches, etc. This being more of a treatise might account for the difference in style which is not very marked. He would have reason for withholding his name. The writer was a "brother" to Timothy and expected to be soon, a fellow traveler, (13:23). This puts it within the first century. But whoever wrote it, whether Paul or Apollos, the Holy Spirit had the writer under control, as seen in the majestic introduction and the logical and Scriptural way that the Christ and His New Covenant are shown to be so much superior to the Old. Then after giving his galaxy of heroes, he comes to exhortations much like Paul in Romans, although Paul after finishing his argument gives his fervent doxology, before his practical lessons and exhortations (Rom. 11:33-36).

OMISSION OF NAME PROOF OF INSPIRATION

The absence of a human name as the Author of any of these books is very significant and is an argument in favor of their being inspired by God's Spirit. The protruding of the names of Matthew or Mark into their Gospels would mar them and would seem out of place. By leaving out their names from all of these Gospels, Hebrews and the Pentateuch the writers want the real author, God's Spirit, to stand out, while they, who were used largely as instruments, were left in the background. These writings move on so smoothly and with such continuity

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that no devout reader would ever ask “what human writer wrote this” for it is all told with such positiveness and in such a masterful way that brings conviction. He would not even notice that Moses’ death and burial was probably written by his successor Joshua, or that Joshua’s death was recorded by “the elders that out-lived Joshua.” It is so natural.

MINOR ADDITIONS INSIGNIFICANT

Neither is he greatly disturbed to find out that some devout copyist may have changed the name Laish to Dan; seeing its name was Dan when he was copying Gen. 14:14 (cf. Judges 18:24). Or, which is more probable, Lot’s captors were encamped at the great spring “called Leddan, a probable corruption of Dan,” which is the main source of the River JORDAN. Neither is the devout believer disturbed because some subsequent writer, that the Holy Spirit used, inserted the genealogy of Esau in Gen. 36:9-43; (see 1 Chron. 1:35-54). He is not so foolish as to assert that all of this history in Genesis, which bears every evidence of being written by an eye witness was not written until after “there were kings in Israel,” etc., etc. The Holy Spirit in dismissing the history of Esau could leave this genealogy to be filled in, as it was kept, as is shown in Chronicles. The devout believer is not ransacking heaven and earth to discover the *human* element in these sacred

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writings. His great delight is to see the Divine Spirit of God that shines forth in all of its contents. The Higher Critic is like a man picking to pieces a rose to ascertain its structure. Though he may find the number and position of its leaves, its beauty has gone forever.

SIGNIFICANCE OF SATAN'S ATTACK

One thing is very significant; their attacks have always been upon the books that contain the clearest prophecies, viz., Deuteronomy, Daniel and Revelation. And yet these are the books that have the strongest internal evidence that they were written by, or at least, in the times of Moses, Daniel and John respectively. Why is this? Satan fears these prophetic books, which are as sure evidence of the Bible's inspiration as the miracles themselves. Deut. 28:49-68 gives as vivid a description of the destruction of Jerusalem under Titus Caesar, and the distressful history of the Jews even to our day, as any history can describe (see ch. XIX). And Deut. 30: 1-10 as surely depicts the return of the Jews to their own land and a return to even greater prosperity; while the prophecies of Daniel are an epitome of the history of the human race.

DEUTERONOMY WRITTEN IN TIME OF MOSES

That Deuteronomy was written just before the Israelites crossed the Jordan into Canaan, is so

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strongly buttressed by internal evidence that there is no reason for a doubt. To say that this book was written by Hilkiah and palmed off on King Josiah and all the elders of Jerusalem as this ancient "book of the law" is so incredible, that it tries one's patience to deal with it seriously. Let anyone read carefully the book of Deuteronomy and then read the account of the finding of this book by Hilkiah, as given in II Kings 22:8-23; 1-3; II Chron. 34:14-33, and he will see how unlikely it is that Hilkiah wrote the book of Deuteronomy at that time, and made the people believe it was the "book of the law," that Moses had written and put in the side of the ark of the covenant where undoubtedly Hilkiah found it, (Deut. 31:24-26). It is called "The Book of the Covenant" for Moses placed it by the ark of the covenant. It is called "the book of the law of Jehovah given by Moses" (II Chron. 34:14). If Hilkiah wrote this book and said it was "The law of God given by Moses," he was an old fraud and he would be a great man to lead in a great reformation. Then Huldah the prophetess of God was deceived for she called this book God's word (II Chron. 34:24), and her word of prophecy proved true, for Josiah was gathered to his fathers and his eyes did not see the retribution that fell upon that fated city. The book of Deuteronomy contains not a hint that it was written by Hilkiah or his contemporaries but a thousand hints to show it was written before Israel crossed the

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Jordan. It is very evident that Moses wrote that which is included in the first person. The rest could have been written by scores of those who had "the Spirit of Wisdom," that were with Moses, but under his direction.

HOLY SPIRIT USES MANY

It is the Spirit of God that uses whom He pleases (I Cor. 12:10) that makes the history move on so smoothly without any hesitation even through the death of Moses and his burial. Then after He pronounces over Moses the encomium found in Deut. 34: 10-12, He drops the mantle of government upon Joshua his successor with no break whatever. No other history is written like this. It is this divine mind and hand that we are contending for, that is displayed all through the Bible. The Holy Spirit had men, whom he could use like Joshua, Samuel and many during the reigns of David and Solomon, down to the devout Priest-Scribe Ezra, who could write and rewrite documents that had already been written by eye-witnesses. All devout, discerning students have generally believed that there were a number of different documents put together, probably by Moses, that make up the history through Genesis. Whoever and however it is, there is the same guiding mind and hand. He showed himself to Joshua (1:1, 2; 5:13-15) as He had done to Abraham, Isaac and Jacob and Moses. Certainly we can

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trust Him that the history is truly and faithfully recorded. Of course some one had to connect together the fragments of history, written by faithful recorders during the time of the Judges. But one glorious fact stands out in this whole Old Testament history, and that is the great central idea is to unfold the Coming Deliverer, Jesus the Christ. The Spirit of God kept Him in view from the Garden of Eden to the last of Malachi, where he foretells the coming of His forerunner, John the Baptist. Not only is He the heart of the covenants and promises and prophecies, but fourteen chapters of Genesis are given to the life of Joseph, as Alexander Campbell, one of the keenest of Bible Critics, has shown, because he is a type of Christ. And the same is true of Moses. "For the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

CHAPTER XV

Objections Turned Into Proofs

THE objections offered by Modernists when carefully examined, turn into proofs of the inspiration of the Bible. We have already seen that the absence of the author's name in such books as the Gospels is an argument in favor of inspiration instead of against it. How thankful we are that the Holy Spirit arranged the books and their contents to read so smoothly, as though written by one person, and did not leave it to the Higher Critics, who would have so split it up, even in a verse, that the Bible would read like the man said about reading the dictionary "good, but it changed subjects so often." What a blessing it is that we have two accounts of the "model prayer" to keep us from being parrots and becoming too formal in our prayers. Then the two genealogies of the Christ were needed; one by Matthew to show that Jesus was a Royal descendant of David through Joseph his legal father; while the other by Luke to show that Jesus was a blood descendant of David by Mary his mother, who was a descendant of David through his son Nathan. Both of these tables meet in Shealtiel and Zerubabel and

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probably in Matthan or (Matthat) who would be a grandfather to both Joseph and Mary. The line of succession to the throne very often differs from the blood line, hence the variety in these tables. It is suggestive, that the angel says to Mary without any reference to Joseph, that "God shall give unto him (her son) the throne of His father David" (Luke 1:32). He was the Son of David through Mary even if she had not married Joseph, for God was His Father. But He became an heir to the throne through Joseph being born in wedlock.

THE WARS OF THE BIBLE

One of the things that brings forth the most violent attacks of Mr. Thomas Paine, Robert Ingersoll and the Critics of the Bible in general, is "those terrible wars in the Bible." But why such special denunciation of these wars above others? Wars are terrible at their best, for their very purpose is to destroy lives and property. But "wars and rumors of wars" will continue until "The Prince of Peace" shall return and usher in His reign of righteousness. These fulminations of these enemies of the Bible are the merest bunecombe. Mr. Ingersoll was called Col. Ingersoll, which meant that he enlisted and led into the Civil War, one thousand men. Suppose some orator from the South would describe their work as he and Mr. Paine describe the wars in the Bible. He could work himself into an awful fury, and belch

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forth his venomous feelings by telling truthfully how "they killed the brave men of the South, burned their homes, devastated their farms and country, leaving nothing but smoking ruins of cities and villages in their path." "They made orphans and widows and filled the land with terrors and tears." And then rising into a terrible state, he could foam out his imprecations upon Col. Ingersoll as the most atrocious fiend that ever lived. "Oh," the answer would be, "these men were fighting to preserve the Union." They were willing to shed even their own blood and treasures, so that the union might be kept intact, so that "old glory" could float over a land as it does to-day, where there is no North, and no South.

GOD'S GREAT PURPOSES HAD TO BE PRESERVED

Well God had something to defend. The knowledge of the One God and Creator had come into men's hearts and lives and this precious truth and light must be preserved at any cost. Individuals and then a nation had to be set apart as was the Israelites in the wilderness for forty years. The tabernacling of God with that nation of slaves until it became the best organized, the best educated and the best governed nation that the world has ever seen, is one of the marvels of history. What a difference between that murmuring, rebellious, cowardly

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people, who turned back from the borders of Canaan, and that nation of the hardy sons of the desert, who thirty-eight years later marched in perfect order and discipline through the separated waters of Jordan, with only the ark of God and the tables of the Covenant as their constitution in their midst. How with these divine fundamentals of law, equity and righteousness in the center, did they march in perfect order, in humble obedience to their God as King, around the stronghold of Jericho until its walls fell before the songs, shouts and trumpet blasts of a mighty conquering host. Oh, that they might have so continued. But God had given to the world a people wearing His Name. If our Higher Critics would spend more time in tracing out the tremendous influence of this Theocracy upon Egypt and Babylon and that of Joseph two hundred years earlier instead of finding out how much Moses copied from Egypt it would be much more profitable. All of these purposes had to be defended. Then God was working out a plan and setting in motion forces that would bring into the world "The Prince of Peace" who would usher in a heavenly Era where the "swords shall be beaten into plowshares and the nations will learn war no more." And if nations had to be destroyed, yea, even if His chosen people had to be given over to the awful scourge of war, and their capital and land destroyed, and even the

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temple that had been dedicated to Him plundered and razed to the ground, it was a price none too great in order that this reign of Peace and Glory could come.

BAD CHARACTERS OF THE BIBLE

Thomas Paine and his disciple Robert Ingersoll and the Modernists of our day are greatly disturbed over the sins of David and "Mistakes of Moses" and of the prophets in general. But their fulminations only prove that God is the author of the Bible. Where is there any other history that gives chapter after chapter in describing with such faithfulness the great sins and their consequent punishment of their greatest and most loved King, as the Bible does in the life of David? Instead of covering up or smoothing it over, like human writers, every subterfuge about "the sword devoureth one as well as another" (II Sam. 11:25) is swept away by the scorching words of the prophet Nathan direct from God's direction, as he says, "David, thou art the man." "Thou hast smitten Uriah the Hittite with the sword"; "and has slain him with the sword of the children of Ammon" (II Sam. 12:7, 9). The putting of this noble warrior in a place of danger, where "some one had to go," did not count with God. And this is characteristic of the whole book for it is God that is directing the story.

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PROOF THAT GOD IS THE AUTHOR

It is a proof of great magnitude that God is the real author of the Bible. What man ever writes history like this. It is very fortunate for the reputation of these traducers of David that God has not published the secrets of their lives, where every evil thought and deed is dragged out into the light in all its hideousness as God has done with these characters in the Bible. The Bible is the best book in the world in which to study human nature. Hawthorne in his "Scarlet Letter" falls far short and Shakespeare becomes tame in comparison.

NOT TO GLORY IN MEN

The Bible not only reveals God, but it reveals man in all his frailty to himself. It is certainly a "Looking Glass." God writes these things from His standpoint and not that of man's. Then again what human historian would give only a few verses to the conquests of its greatest king and many chapters to describe his sins and humiliation. Very few people know that David was one of the most powerful monarchs of his day. His conquests were great and glorious from a military point of view. But God the real historian, instead of mentioning this with praise, has it recorded that for this cause he could not build God's temple because "*Thou art a man of war and hast shed blood*" (I Chron. 28:3). Tested

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at their strongest point, yet these Bible characters failed. Abraham, "the father of the faithful" was punished for a lack of faith. Moses, "the meekest of men" lost the promised land because of his irritation and presumption. David who showed such magnanimity to Saul et. al., yet did some of the most ignoble deeds. All this is to show that man should not "glory in the flesh."

THE BIBLE AND SLAVERY

Some have claimed that human slavery is upheld by the Bible. But it is not true. The Bible found this institution in the world and regulated it until the Bible's influence banished it from all civilized governments. How can it exist wherever Jesus casts His light, saying, "Call no man Master; for all ye are brethren." His parables of "Dives and Lazarus" and of the "Good Samaritan," show that not only one man must not hold his fellowman as a chattel, but that he is under obligation to share with the needy, even by his property and time. The great apostle Paul in his letter to Philemon shows how Christianity does away with slavery wherever it has control. Here is Onesimus, a runaway slave, whom Paul calls his spiritual child. In returning him to his master, he tells Philemon to "receive him no longer as a servant, but more than a servant, a brother beloved." "If then thou countest me a partner, receive him as myself." Jesus says, "I

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came not to be ministered unto but to minister." "Whosoever would be first among you shall be your servant." Before such teaching, human slavery can not endure, anymore than the frost can remain before the rays of the sun in June.

ABRAHAM OFFERING UP ISAAC

Some seem to think that this was a relic of offering human sacrifices; but this cannot be true. First, this idea did not spring from the heart of Abraham but was only in obedience to God's command. He was no fanatic, but quickly accepted the substitute. It was a supreme test. Nothing similar to it is in human history. For decades Abraham had waited for this heir. He was his only possible hope of God's promises being fulfilled that "from him" nations should be born and blessed. Now he is commanded to "take thy son, thine only son, whom thou lovest, even Isaac, and offer him as a burnt-offering" etc., (Gen. 22:2). And when Abraham proceeded to obey, God stayed his hand and provided a ram instead. This is one of God's great object lessons, found in the Old Testament, fore-shadowing the time when God the Father was to offer up "His Only Begotten Son" (Heb. 11:17-19; John 3:16) as an offering for sin. But O, Father, when thine "Only Begotten Son" whom thou didst so dearly love, was bound to the cross, there was no one to stay thy hand and the terrible sacrifice had to be made. Parental Love

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must have tugged mightily at thy heart, but thy wonderful compassion for a world lost in sin was even greater. For you “So Loved that you So gave” (John 3:16). Each “So” represents Infinity itself. How came this account that parallels to perfection the greatest event that has ever occurred upon the earth; which certainly was written hundreds of years before Christ’s crucifixion. Read again this touching story found in Gen. 22:1-14. Notice the conversation between father and son (vs. 6-8) as “they went both of them together” (vs. 6, 8) and think of yourself and your son under like circumstances. And then look up unto God and your weeping heart will cause you to understand better the Father’s heart and tremendous sacrifice when He “gave His Only Begotten Son.” There is nothing in the Old or New Testaments to surpass it. Again we ask, how did it get into this ancient book unless God put it there?

UNITY OF OLD AND NEW TESTAMENT

The Old Testament is inspired as well as the New. They constitute a harmonious whole. The Old is the New concealed in its types and prophecies and examples, while the New is the Old Testament revealed in the fulfillment of all these. About one hundred and fifty prophecies relate to Christ alone. Nothing in the Bible describes the suffering Christ more than Is. 53:1-12; Ps. 22:1-24. It is, as if different artists

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were to paint on a large canvas. One would paint a few brushes in one place, then another in some other corner, etc., one paying no attention, seemingly, to the others, until the canvas is covered. And lo, there stands out before you the portrait of the glorious Christ. This is not an illustration simply, but a glorious reality. During a period of a thousand years, from Moses to Malachi, the revelation of the Christ is given in marvellous beauty and faithfulness in the Old Testament. Beginning in Eden you will see Him who was to crush the serpent's head. Then, you will behold Him in Abel, Enoch, Isaac, Joseph, Moses, Joshua, and David. In his most exalted lyrics, Isaiah describes his coming reign, giving us His names as "Wonderful; Prince of Peace," etc. It is of this "Suffering One" that his most plaintive tones are sounded. Not only do we find Him the centre and heart of the prophetic Poets, but the "Songs of Israel" are filled with wonderful melody about HIM. It is sometimes all glorious like the second and twenty-fourth Psalms; then again it is calm and peaceful like a summers eve, as given in Psalm twenty-three. Then it sounds the jubilant note of praise in the one hundred and third, and of protection in the missionary's hymn, ninety one; and at last sinks into a mournful dirge in the twenty-second. But the burden of all is about JESUS, The COMING ONE.

CHAPTER XVI

Fosdick's Hebrew Universe

HENRY EMERSON FOSDICK, in his reply to W. J. Bryan, some time ago, has a subhead, "The Hebrew Universe," that takes us back to the days of Robert Ingersoll. After stating that "the Bible represents in its cosmology and cosmogony the view of the physical universe, which everywhere obtained in the ancient Semitic world," he proceeds to give that view. "The earth was flat and was founded on an underlying sea (Ps. 136:6; 24:1-2; Gen. 7:11)." "The heavens like an upturned bowl, 'strong as a molten mirror' (Job 37:18; Gen. 1:6-8; Is. 40:22; Ps. 104:2), rested on the earth beneath (Amos 9:6; Job 26:11); the sun, moon and stars moved within this firmament of special purpose to illumine man (Gen. 1:14-19); there was a sea above the sky, 'the waters which were above the firmament' (Gen. 1:7; Ps. 148:4) and through 'the windows of heaven the rain came down (Gen. 7:11; Pr. 78:23).'"

Mr. Fosdick's first three references (Ps. 136:6; 24:1-2; Gen. 7:11) fail to prove his statement. The first two, "God spread forth the earth above the waters"; "He hath founded it upon the seas" only teach that the earth is higher than the sea. All the

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land that is covered by the water is called sea, etc., and all that is above or higher than the sea is called earth; so "the earth is above the waters" in that sense. If one-third of the earth was not "above the waters" it would be all sea. Ps. 24:1-2 is a poetical expression that speaks of things as they appear. Such use of speech is legitimate to-day. Jonah, when sunken to the depths of the sea, said, "The deep was round me; the weeds were wrapped about my head. I went down to the bottoms of the mountains" (Jon. 2:5, 6). He knew that when one went to the bottom of the sea that he struck the earth; and it was "at the bottoms of the mountains." That is, the sea was simply water filling the valley between the mountains. This refutes Mr. Fosdick's statement. Neither does the next reference (Gen. 7:11) give any support to his statement. "The same day were all the fountains of the great deep broken up" is what occurred at Tokio in the greath earthquake when the tidal waves came rolling in. One of these great tidal waves swept up the sides of the Andes mountains a few decades ago leaving much destruction in its wake. They are caused probably by some great volcanic upheaval like an island thrown up out of the sea. It denotes nothing more than a great commotion in the sea as one of the causes of the deluge and has nothing to do with Mr. Fosdick's statement. When only one sentence is used to describe such a tremendous phenom-

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enon it is given in strong figures of speech like "the windows of heaven were opened" which Mr. Fosdick very foolishly takes to be literal. Has not he, with his scientific knowledge used the expressions, "The rain poured down"; "came down in great sheets," etc.? It may not be any more foolish for Mr. Fosdick to make such a silly statement about "the windows of heaven" than Mr. Ingersoll but it is more lamentable because of his position. Let us notice some more of his statements.

THE UPTURNED BOWL

A careful study of these other references will show that they disprove, rather than prove his statements. Job 37:18; 26:11 is not God speaking, but Elihu and Job, who afterwards said, "I uttered things I understood not and knew not" (Job 42:3). But do we not hear even scientists talking about "the vaulted sky?" "the sky as a dome"? Do we not hear even in our scientific age about "The heaven being as brass over us," and about the "leaden sky?" But Is. 40:22; Ps. 104:2, Mr. Fosdick's other references speak of the heavens being as a curtain and a tent. "He, (God) stretcheth out the heavens as a curtain and spreadeth them out as a tent." "Who stretcheth out the heavens like a curtain." These refute Mr. Fosdick's contention that the Bible teaches that the heavens are an upturned bowl and a molten bowl at that. It is "spread out like a curtain." Has not

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Mr. Fosdick heard even in these days about the “canopy of heaven?” It is a shame for Mr. Fosdick to take these expressive figures out of the poetry of the Bible and make them literal. Amos 5:8; 9:6 teaches the very opposite that “the sea is above the sky.” It says “God calleth for the waters of the sea and poureth them out upon the face of the earth.” This is exactly as we speak to-day. The waters that come up out of the sea are “poured out in rain upon the face of the earth.” Instead of this being the language of the ancients it describes the laws of evaporation and condensation.

THE FIRMAMENT

Mr. Fosdick’s false conception about the “sea being above the sky” rests upon Gen. 1:7, for certainly these other figurative expressions do not teach it. Let us carefully examine this verse. The word “expanse,” is given in the margin as the meaning of the Hebrew (see American Standard Version) in the place of the word firmament. We have no word for this space between the clouds above and the sea beneath. The word expanse or expansion is the best that can be used. It expresses exactly what scientists say occurred. This earth as a hot sphere could not retain the waters that kept pouring upon it. As there was as much water then as now, there would be billions of Niagaras pouring upon the earth’s hot surface. It would arise in steam until it would be

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condensed by the upper air and then descend again so that there would be no division between the waters above and the waters beneath. When the earth was sufficiently cooled then the water could remain and be “gathered together” as “seas” (vs. 9, 10). Then there would come a division between the waters in the clouds (much more up there then) and the waters that had settled into the deep recesses of the earth. Now this space between the two is called an “expanse.” So “God made the expanse and divided the waters which were under the expanse from the waters which were above the expanse and it was so. And God called the expanse Heaven” (vs. 7, 8). The word expanse expresses exactly what science says occurred, and the margin gives “Hebrew expanse” for the word firmament. It was in this “expanse” that we find in vs. 14 that “God said Let there be lights in the *expanse* of heaven”; “And God set them in the *expanse* of heaven to give light upon the earth” (vs. 17). Is not that scientific? It does not say that they were created in the fourth period, but that it was in this period that the atmosphere was cleared sufficiently of mist so that the heavenly luminaries could begin their work. They were created “in the beginning” (Gen. 1:1). The word day is used in Gen. 2:4 to cover the whole period of creation and so “day” may be used to describe great periods of time. Men do not want to come with a two-foot rule to measure the

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events of this great chapter. Perhaps Mr. Fosdick will write for us a better cosmogony if he is not satisfied with this one. His statement that the Bible view is the same as that “which obtained in the ancient Semitic world” is absolutely false. There is all the difference between this first chapter of Genesis and the Babylonian or Phoenician records of creation as there is between the Divine and human; between the truths and myths. It is strange that one of Mr. Fosdick’s spiritual conception, cannot discern this distinction. Let us glance at an extract taken from “Hastings Dictionary of the Bible” page 504, col. 2, in which is an account of creation as given in the Babylonian records which are said to be the most similar to the Bible account.

“Primarily, all consisted of darkness and water, and strange creatures of peculiar form arose therein. There were men with two wings, some also with four wings and two faces, and some which had one body but two heads, one male and the other female—other men with goats’ feet and horns or with horses’ feet or like horses behind and like men in front.” “Over them reigned a woman, Om Orka, which in Chaldee is Thamte, in Greek Thalassa. Under this condition of the world Bel came over, cleft the woman in twain, and made from one-half of her the earth and from the other the heavens and destroyed the beasts which belonged to her.” As this is so similar to the first chapter of Genesis, how thankful we are that

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Moses did not make a mistake and put this account in the place of our Majestic "In the Beginning God." God forbid that we should laugh at the poor Babylonian groping his way through the darkness to find some solution to these great problems. But for the Modernist, who thinks that he finds in these grotesque accounts the sources from whence came these divinely inspired and God given records in the Bible, we can produce only a smile, that even a Bryan can hardly make. Of course the Bible is not a treatise upon science. That is not its purpose. God has left it to man to dig out the secrets of the earth and He gives him here the largest freedom. The Bible treats of things of much more value to man: things about which science knows nothing. But the Bible, if it is God's word, cannot contradict true science. They must both speak alike when they speak of things common to both.

But God must speak in a way to be understood by the people He addresses. A scientist speaks of the sun rising and setting, when he knows that scientifically it is not true. But according to the law of language it is true; for to him and others the sun does set and then rise again. This great first chapter of Genesis has stood as a great revelation amidst all the changing systems of Astronomy and Geology. It has spoken its message of light and power to all alike in every clime and amidst all conditions. Geologists like Hugh Miller and Sir William J. Dawson

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revel in its light as viewed from the facts that the rocks unfold and the heavens display, and yet the ignorant, who still think the earth is flat (by the way the Bible nowhere says "the earth is flat") and God has hung up His great lights in the heavens for man's benefit, receive its light with joyful praise. This is one great argument for believing it is inspired of God. It bears the marks of the Infinite.

The Old Testament abounds in so many poetical expressions that it is not strange that a few statements can be found that one, who has been looking so long into Ancient Mythology might think were similar. Again we say that every attack upon the inspiration of the Bible proves, when carefully examined, that it is God's Infallible Word. If Mr. Fosdick after searching through its pages cannot find more than he has in this last attack, its inspiration is impregnable. The Bible is like the Rock of Gibralter. The higher the wave that dashes against its surface, the deeper, in its receding, does it reveal the eternal foundations upon which it rests.

CHAPTER XVII

Modernism and Satan

IT is with some hesitation, that we write this chapter and give to it the above title. We bear only the kindest feelings toward the Modernists, some of whom, are personal friends. But faithfulness to God's Word leads us to write with all the power that God gives against their dangerous and fallacious teachings. It does not follow that one is devilish, because his name is used in connection with Satan: for Peter was clutched and was almost brought under Satan's power, if Jesus had not rescued him. Paul says "We are not ignorant of his devices" and even Jesus found Himself in company with Satan in His temptation. Peter tells us that "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour" (I Pet. 5:8); and it behooves us all to know that he is still on his beat; and more to be dreaded since "Satan can fashion himself into an angel of light" (II Cor. 11:14).

THOMAS PAINE AND AGE OF REASON

Our apology for mentioning Thomas Paine and his book "The Age of Reason" is that we understand

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that a professor in a great university enrolling over three thousand students, gave this book to his class of about one hundred and fifty students to read and report thereon, with a threat that if they refused their average would be reduced. We are glad to be informed that only five so reported. The forcing of such a book upon so large a class of such a great institution, shows the tendencies of our time. Let us look at some of the delectable sayings found in this book. "It (the Bible) is a book of lies, wickedness and blasphemy." "Among the detestable villains that in any period of the world have disgraced the name of man, it is impossible to find a greater than Moses, if this account be true." This is said because of the exigencies of war and of the segregation of the nation.

THE GOD OF NATURE AND BIBLE COMPARED

Mr. Paine was a Deist and says some fine things about seeing God through Nature. But how about his God of nature that permitted thousands of pure and innocent babies to be destroyed in the recent terrible earthquake in Japan? Why is it that Christians have been sending their millions to save millions of innocent babies that his God is leaving to starve in Europe and Asia by famine? Does fire ever stop to inquire whether a man is entering a burning building to save a life or to plunder? Will it not burn one as well as the other? These questions can only be an-

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swered by the God of the Bible, who shows that through all of these seemingly cruel dealings of the God of both, some beneficent purpose is being worked out. Even the contemplation of the awful destruction of life; one devouring the other without mercy; caused Mr. Huxley to shudder; and the cruel deeds of the savages, who are the closest to Nature, argues against Deism. Surely the Deist can offer no solution.

MORE FULMINATIONS OF PAINE

Listen to some more statements about one who is considered to be one of the greatest of earth, who under God led a nation of slaves to become a strong model government for all nations of the earth. "The character of Moses as stated in the Bible is the most horrid that can be imagined." After calling Moses a "wretch" he pays his respects to the book of Joshua by calling it "horrid." "It is a military history of rapine and murder, as savage and brutal as those recorded of his predecessor, in villainy and hypocrisy, Moses." He calls the patriot-prophet Jeremiah "a liar and impostor," when it is Mr. Paine who is mistaken and not Jeremiah. It is the same in his treatment of Elisha, who was not a prophet of Judah, as Mr. Paine says, but of the Northern Kingdom of Israel. Because of the ignorance of Mr. Paine, he speaks of Elisha as having "all the venom and vulgarity of a *party* prophet," which is just the opposite of the facts, for it was Elisha's own king that he denounced (II

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Ki. 3:11-14). Of the New Testament, Mr. Paine says "It is the fable of Jesus Christ, as told in the New Testament and the wild and visionary doctrine raised thereon, against which I contend. The story, taking it as it is told is blasphemously obscene."

MR. PAINE'S CHOICE OF DEVILS

Near the close of his book Mr. Paine gives the following ominous words:

"It is better, far better, that we admitted, if it were possible, a thousand devils to roam at large, and preach publicly the doctrine of devils, if there were any such, than that we permitted one such impostor and monster as Moses, Joshua, Samuel and the Bible Prophets to come with the pretended word of God in his mouth and have credit among us." It is not difficult to understand why Mr. Paine (sad is the tragedy of it all) chooses "the devils" rather than Moses and the prophets. One cannot help thinking, as he reads his work, that here is a man with a strong mind, in fact a genius; who is following the leading of demons rather than that of the Gentle Nazarene. His unfairness, his distortion of facts, his venomous words, some of which we have quoted, show such a perverted mind and heart, that it is no wonder that he "lived a wretched existence" until his death. A fair historian has said, "that he was in his old age penurious, uncleanly, and drunken, may be ac-

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cepted as true. He did a great service for the United States in her hour of peril; but he lived to forfeit the respect of the Christian world."

MR. PAINE AND THE MODERNISTS

We are not concerned so much, however, about Mr. Paine or his book; for many years ago we waded through all this filth until the fallacy of these supposed contradictions were laid bare. What discrepancies there are in the Bible, and they are more seeming than real, and it is a miracle that there are not more, are only warts or scars, which really enhance the beauty and strength of a manly face. It is not best to let others do too much of our thinking for us. He who said "Search the Scriptures" wants us to have a vigorous, robust faith that can look the devil in the face and tell him as Jesus did that "he is a liar" (John 8:44) and also "Get thee hence, Satan" (Matt. 3:10). But we find here in his "Age of Reason" the stock in trade of the teaching of the Modernists. It is the modernizing of all of these so-called discrepancies that is the alarming thing. The discrediting of the birth of Jesus by a Virgin. The denying of miracles, the making of much over the varied testimony concerning Christ's resurrection and the making a great ado over these additions that are found in the books of the Old Testament, etc., all are as old as Thomas Paine and even much older.

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MR. PAINÉ AND THE FRENCH REVOLUTION

Thomas Paine was in France during the time of the French Revolution. Probably his teaching abetted the revolutionists: although being thrown into prison by Robespierre, he was cured, like Emma Goldman and William Haywood, when he like them, got too big a dose of their own Remedies. We have seen in the first chapters of this book that the Beast government is this French Revolution, the Rule of the Proletariat, revived.

So how natural it is to have this "Age of Reason" revived; for while Mr. Paine professed to be a Deist, yet his fulminations against the Bible and Christianity would satisfy even an atheistic Bolshevik. The religion of the False prophet came "up out of the earth." It is "Natural religion." So we have come with all of our reasonings back to the place from whence we started.

MODERNISM AND SATAN

We have already noticed the ominous words of Mr. Paine about his "choosing the devils instead of Moses and the prophets." There is such a Satanic spirit in all of these modern attacks upon the Bible. It is so insidious in order to deceive if possible the very elect. Take the question of "The Virgin Birth." The apostles did not preach it but they certainly assumed it. It was not the coming of Jesus into the flesh that saves, but his coming forth from the grave when He

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became "the first born of the dead" that the apostles preached. The Holy Spirit has not recorded even the time of the year of His birth by Mary, but Jesus' birth from the grave is remembered every first day of the week. His coming in the flesh was for His humiliation and death; but His resurrection and ascension into glory was to perfect the great plan of Redemption (Rom. 1:3, 4). So, of course, this resurrection of the Christ is what the apostles preached and emphasized. While not emphasized, it was and is a glorious truth that Jesus was born just as Matthew and Luke describe. It makes the birth congruous with the divine life, and Jesus puts it by the word "Only" into the heart of the golden text of the Bible (John 3:16). The story is told with such delicacy and purity, which bespeaks its author to be the Holy Spirit. And the humble, yet divine scene in the stable, with the dimpled, cooing babe in the manager, and the shepherds gathered by the message and song of the angels have gripped this old world as no other event, and Christmas is the greatest and gladdest day in the year. The whole civilized world gathers with the shepherds to look upon the little babe as "Immanuel-God with us"; and they sing anew each year the song of the angels and with an ever increasing volume "Glory to God in the highest and on earth peace, good will toward men." And the lecherous vulgarity of Mr. Paine or the irreverent insinuations of Mr. H. E. Fosdick and the Mod-

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ernists in general about "Grecian Mythology," etc., cannot change it. The devil, as usual, will find out that he has made his attack in the wrong place.

RELIABILITY OF THE GOSPELS THREATENED

But there is something far deeper than the importance of this truth. Are the records that so teach it reliable and can we believe that the life they describe is genuine, is the all important thing. If these records cannot tell correctly how Jesus came into the world, how can they tell us anything that is worthy of belief, about what He did or said after He had come? If this account of His birth as given by Matthew and Luke is only a myth, then why not count it all to be a myth; for if God the Father cannot give a better account than a myth about the birth of His Own Son, then He has not spoken at all. If Jesus would permit such a silly story to be told about Him, if it is not true, He is not the Christ; and if the Holy Spirit has made such a mess of things at the start, how can His inspiration, on any kind of a theory, be of any value?

MORAL OBTUSENESS OF MODERNISTS

Again, when the Modernists say that these accounts of the "Virgin birth" are myths, and those accounts of Christ's miracles and his bodily resurrection are hallucinations, they say what Mr. Paine says though in not so brutal a way. If the history

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of Christ's life, as told in the Gospels, is false as to the beginning, and his active life in His miracles, and also at the end—his resurrection, then the whole structure and contents of these Gospels are built upon base fabrications and are written either by simpletons or impostors or both. To say that we can hold the truths contained therein, after we have rejected the records as being credible, is like a man trying to hold on to the eaves of a house after he has kicked away the scaffold that had supported him. The moral obtuseness of the Modernist is shown in his persistent claim that he is still a believer, and holds yet to the divinity of Jesus, when his Jesus has not intelligence enough to produce a reliable account of his own birth and life and has permitted men to depict him as a mountebank of the worst type. He may think that he still believes, but it is only the after-glow of an earlier faith that cannot linger long. Mr. Paine is even more consistent.

SATAN'S INSIDIOUS ATTACKS

This same moral dullness is shown among those critics who challenge the authorship of the apostle John of the fourth Gospel. For anyone to affirm that some other John or anyone else in the second century, who never saw or heard Jesus, could manufacture that fourth Gospel, shows that he is entirely devoid of moral discernment. We are not saying spiritual for

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that goes without saying, but *moral* discernment. For, any man to have the moral turpitude to assume to give those wonderful discourses and prayer of Jesus, and His life, and all the incidents of that wonderful life; and speak of himself as the “one whom Jesus loved” and of “reclining in Jesus’ bosom” at the last supper, when he was not there at all, is a fraud of the worst kind. If anyone says that the writer could have taken oral traditions and have woven in the stories that had been repeated to him and thus have produced this Gospel, that would not free him from being a deceiver, for the author claims by the very manner and spirit of the writings to have been an eye witness.

Now for anyone to assert that this glorious Gospel was written by frauds and deceivers, shows a moral obliquity that is astonishing. No spiritual plummet ever sounded deeper spiritual depths than this Gospel contains. John himself, uninspired by the Holy Spirit, could not have written it. It is most certainly the work of Christ’s Paraclete, the Holy Spirit.

DANIEL’S PROPHECY

The same spirit is shown in their treatment of the book of Daniel, which the Modernists claim was written about 150 B. C., which is about four hundred years after the characters described therein, lived. They claim that the book is fictitious, written by a

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Jew to encourage his people during the distressful times of Antiochus Epiphanes. There is not a hint in the book that it was written for that purpose, but the book abounds in internal evidence that it was written at the time of the events that are described therein. Take for instance Chapter nine. "In the first year of his (Darius) reign, I, Daniel, understood by the books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, for the accomplishing of the desolation of Jerusalem, even seventy years. And I set my face unto the Lord God to seek by prayer," etc., (vs. 2, 3). Here is the name of the author, Daniel. He uses the first person and gives the time of this prayer and the prophecies that grew out of it to chapter twelve and there we find the same "I, Daniel" (12:5). The time is "the first year of Darius" and at the close of the seventy years that were given by Jeremiah for "the desolation of Jerusalem." How could anything be more definite? As Daniel came to Babylon at the beginning of this "desolation of Jerusalem," he was there during those seventy years. The unity of the book is very pronounced for it is the same Daniel all the way through. The date of his coming to Babylon (1:1) and the dreams of Nebuchadnezzar and his own visions weave into the history of that period and fix the date to such a certainty that the idea of a Jew making this up as a fiction, four hundred years

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afterwards, is extremely ridiculous. Then Ezekiel, a contemporary, mentions Daniel as a righteous man, which proves that Daniel lived and these testimonies of his righteousness in the book were known to Ezekiel. But one thing above all others ought to settle this and that is the quotation that Jesus makes from Daniel; "When therefore ye see the abomination of desolation (Dan. 9:27; 11:31; 12:11) which was spoken of through Daniel the prophet" (Matt. 24:15). Jesus here calls Daniel a prophet and quotes from the book that bears his name, and also shows that He believes that events can be foretold, and that these prophecies of Daniel were yet to be fulfilled and therefore were not fulfilled at the time of Antiochus Epiphanes. Jesus thus proves that these four items, each one of which the Modernists deny, is true; thus showing their false position. But this is nothing to the Modernists, who seem to take delight in attacking every book that Jesus indorses.

REASON FOR THESE ATTACKS

Why do the Modernists reject all of this plain evidence and bring forward their weak theories that maintain that these books were written by deceivers at a later time? Is it because that these prophetic books are more faulty than others and they desire to correct them or is their authorship and the time of their writing so uncertain, etc., that it produces con-

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troversies over them? How can this be the reason, when by applying every canon of historical criticism, these books were written at the time stated therein. The only apparent reason is that they do not believe that any future event can be foretold, therefore, all of these plain prophecies are not something that is going to come to pass, but what has already occurred and is therefore only history. This is the only reason for putting the date of Daniel at about 150 B. C. For the prophecy in Dan. 8:1-14 is so plain that the Modernist, whose God does not know enough to foretell the future, says it must have already occurred. So the silly conjecture is made about the Jew being the author. There are two things that Satan is bound to overthrow in order that he may discredit the Bible as being a Revelation from God. These two are in effect one viz., the working of miracles and the fulfillment of prophecy. Against these two he has hurled every power and agent he can control. He used Thomas Paine and Robert Ingersoll and is now using the Modernists of to-day; for while they may differ in methods, the object of attack is the same. Away with these miracles and this fulfillment of prophecy is the cry. It matters not what simpletons it makes of Jesus and his apostles nor what liars it makes of them all, even if it does make the books look as if they were written by what Mr. Paine calls "madmen." Materialistic evolution

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—a religion coming up out of the earth, must be maintained, at all hazards. This is what Paul describes in II Thess. 2:3; II Tim. 3:1-7; as “the falling away” and calls “the lawless One” in II Thess. 2:8, and John describes as the False Prophet, the two-horned beast that “came up out of the earth” (Rev. 13:11-15).

Part IV

PROPHECIES AND THEIR FULFILLMENT

CHAPTER XVIII

Prophecies Fulfilled

A WELL defined prophecy, fulfilled in all its particulars, is as clear a proof of God's presence and sanction as a miracle worked out before our eyes. No mortal man can even tell what will happen within one year, say nothing about describing minutely events that will happen one thousand years hence. In fact, the Modernists do not believe that even God has ever done so; therefore the clear fulfillment of prophecies must be thrown out with the miracles as unworthy of belief. If the prophecy is clearly fulfilled they claim it must have been written after and not before the events occurred. This is the reason for their setting aside the strongest canons of historical criticism in order to change the dates and authorship of the books of the Bible.

When even our weather bureau fails so often with all of its data to draw from, what shall we think of God's prophecies of which the Bible abounds, that have never failed *once*; especially when most of these prophecies are about things that were the most unlikely to occur.

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PROPHECY AGAINST BABYLON

Here is a city whose history extends back into the beginnings of civilization. For two thousand years it had been growing until it was the greatest and most impregnable city in the world. Its walls were unscalable and so thick that they could not be broken through. The land within them could produce much food, which was enlarged by their "hanging gardens," and the storing of ample food-stuff and the water of the Euphrates insured against a siege. Its army was the most powerful in the world and could defend the city without walls. Yet at the height of its glory and power, God, through Isaiah and Jeremiah, predicted its overthrow and complete destruction, so as to never be inhabited again. Isaiah prophesied before and Jeremiah at the beginning of the reign of Nebuchadnezzar, who made Babylon one of the mightiest nations of the earth (Is. 1:1; Jer. 1:1-3; 25:1; 32:1). Read carefully Is. 13:19-22; Jer. 50:1-51; 64, and note how specific these prophecies are:

- (1) This first overthrow was to be done suddenly (Jer. 51:8).
- (2) The Princes, wisemen, mighty men of Babylon are dismayed, thrown into a panic. (Is. 13:8; Jer. 50:35-37; 51:30-32).
- (3) And the city was to be taken while these were drunken at a feast. (Jer. 51:39, 57).

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How graphic is the description as given by Jeremiah in 51:31-32. "One post shall run to meet another to show the king of Babylon that his city is taken on every quarter; and the passages are seized and the reeds they have burned with fire and the men of war are affrighted." Then read this description of its overthrow as given in Dan. 5:1-30. "Belshazzar the king made a great feast to a thousand of his lords and drank wine before the thousand." "In that night Belshazzar the Chaldean king was slain." This prophecy of Isaiah was made nearly two hundred years before it was fulfilled and that of Jeremiah about sixty.

JEREMIAH'S DRAMATIC ACTIONS

Jeremiah wrote his prophecy concerning Babylon and had Seraiah, the chief chamberlain, take it to Babylon and "read all these words and say, 'O Jehovah, thou hast spoken concerning this place, to cut it off that none shall dwell therein, neither man nor beast, but that it shall be desolate forever. And it shall be when thou hast made an end of reading this book, that thou shall bind a stone to it, and cast it into the midst of the Euphrates: and thou shalt say, Thus shall Babylon sink and shall not rise again because of the evil that I will bring upon her'" (Jer. 51:60-64). These are the last words of Jeremiah's prophecy (51:64) and they were written and a copy

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sunk to the bottom of the Euphrates at the acme of the power and glory of Babylon. If the parchment had been put into a water proof receptacle and found to-day, it would be a living miracle; for these predictions are about things that seemed almost impossible of fulfillment. One standing by Seraiah as he read this clear prophecy would have thought it was the ravings of a mad-man. But lest some one may doubt, let us look at the remainder of this prophecy that admits of no doubt.

INDISPUTABLE PROOF OF INSPIRATION

“And Babylon, the glory of kingdoms, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. But wild beasts of the desert shall lie there and their houses shall be full of doleful creatures; and wolves shall cry in their castles and jackals in the pleasant palaces” (Is. 13:19-22). “I will also make it a possession for the porcupine and pools of water” (14:23). Listen to Jeremiah, “And Chaldea shall be a prey; all that prey upon her shall be satisfied” (Jer. 50:10). “She shall not be inhabited, but she shall be wholly desolate: every one that goeth by Babylon shall be astonished and hiss at her plagues” (50:13). “Cast her up as

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heaps and destroy her utterly; let nothing of her be left" (50:26). "And Babylon shall become heaps a dwelling place for jackals an astonishment and a hissing, without inhabitant" (51:37).

This prophecy with its minute particulars has been completely fulfilled.

(1) Its overthrow was like Sodom in that it became at last so destroyed that its site was unknown for centuries.

(2) It has been an astonishment through the centuries. Volney the French explorer and author cried out as he saw her utter desolation, "Alas: Alas": T. B. Macauley, Horace Walpole, Henry Kirke White, et al., have expressed similar astonishment, and there is no doubt about the hissing of her enemies.

(3) She was to be "without inhabitant from generation to generation." For at least ten centuries she has been without inhabitant. All that you can find of her massive walls and palaces are under the surface of the earth. Hillel, a town by a different name and not on the same site, cannot be said to be Babylon restored.

(4) She is certainly "cast up into heaps" for the only way to know where she once existed as the mightiest city of the world is by the mounds spread out over the square miles of her former site.

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(5) She has become the dwelling place of wolves, jackals and wild beasts. Or as the Jewish translation is, "But wild cats shall lie there and their houses shall be full of ferrets." Her houses are filled with "doleful creatures."

(6) Because of this "the shepherds do not make their flocks to lie down there."

(7) The Arabian, who goes everywhere else in that region, because of these uncanny conditions and the pools of water "does not pitch tent there."

(8) Babylon was to be a prey of the nations until they were satisfied (Jer. 50:10). She became a prey to the Medes and Persians and to the Greeks, for while preying upon her, Alexander died within her walls. She was a prey to the Romans until she became extinct. And the nations are still carrying away her ruins.

(9) She was to become "wholly desolate" and "shall never be inhabited."

Now, no one can say that these things were recorded after they were fulfilled, for the prophecy extends to our day and is fulfilled before our eyes. Neither can anyone say that these prophecies are like the ancient oracles that were given so obscurely that they might fit any occurrence. These nine specifications, twelve in all, are not only definite, but are about events that were the most unlikely to occur. But let us next notice briefly the prophecies of Nahum and Zephaniah concerning:

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NINEVEH

“Jehovah will make Nineveh a desolation and dry like the wilderness. And herds shall lie down in the midst of her; both the pelican and the porcupine shall lodge in the capitals thereof; their voices shall sing in her windows; desolation shall be in the thresholds; for he hath laid bare the cedar work. This is the joyous city that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she become a desolation, a place for beasts to lie down in; everyone that passeth by her shall hiss and wag his hand” (Zeph. 2:13-15).

“What do ye (Nineveh) devise against Jehovah? He will make a full end of thee; affliction shall not rise up the second time” (Nahum 1:9). “And it shall come to pass, that all that look upon thee shall flee from thee and say Nineveh is laid waste; who will bemoan her?” (3:7). “Thou (defenders) also shalt be drunken” (3:11). “There shall the fire devour thee; the sword shall cut thee off” (3:15). “Thy shepherds slumber, O King of Assyria; thy nobles are at rest; thy people are scattered upon the mountains, and there is none to gather them. There is no assuaging of thy hurt; thy wound is grievous” (Nahum 3:18-19).

All of these prophecies are as elegant in diction as mighty in proof. Nahum prophesied about forty years; while Zephaniah only a few years before the

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entire destruction of Nineveh which occurred about 606 B. C. The city was completely destroyed as stated in these prophecies. Smith's Bible Dictionary says, "But Nineveh having fallen with the empire never rose again. It was abandoned at once and suffered to perish utterly." "Great accumulations of charcoal, etc., show that it was destroyed by fire," and history says while the defenders were drunk. But the indisputable proof of this prophecy is its condition to-day and for the last two thousand and five hundred years.

(1) Nineveh was to come to a *full* end. There would be "no affliction rising up the second time"; It was not to become a prey among the nations as Babylon was.

(2) It was to be "a desolation and dry like the desert." This is fulfilled to the very letter.

(3) "And herds shall lie down in the midst of her." This is different from Babylon where it is said "Neither shall shepherds make their flocks to lie down there." This is also fulfilled.

(4) "The cedar work is laid bare" by the excavations of to-day (Zeph. 2:14).

(5) It is also "a lodging place for the pelican and the porcupine (or bittern)." No inhabitants to disturb them. It is "a place for beasts to lie down in."

(6) Like Babylon "Everyone who passeth by shall hiss and wag the hand," because of its former glory.

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NEW YORK AND CHICAGO AS EXAMPLES

That we may see the strong proof of the inspiration of these prophecies, let us imagine another Jeremiah and Isaiah would stand before New York and another Nahum and Zephaniah would stand before Chicago and pronounce similar prophecies over these two cities. To the statement that each one might be overthrown, the reply of the hearers might be "While that is possible it is very unlikely to happen and you are risking much on your reputations as prophets in making so bold a statement. But see here, men, when you say that New York and Chicago are to sink to rise *no more*, and shall never be inhabited again, you are talking like men bereft of reason. For if they are overthrown they will certainly rise again. The same causes that produced these cities on these favorable sites will produce others to follow. Then when you say that the buffaloes and rabbits and sea gulls etc., and the prairie dogs and perhaps some roving Indians will again occupy the places of these massive buildings and sky-scrappers—Well, excuse us, men, we must call in the Alienists." "Hold! a minute;" cry the prophets. "Not only will this desolation come to these cities just as we have predicted, but it will continue for one thousand years, yea, for twenty-five hundred years without change." "*Enough*, order up the ambulance for these men."

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A MIRACLE IS NO STRONGER PROOF

But suppose the world moves on for another two thousand years and some wise men stand upon the sites of these two great cities, and with these prophecies in hand, they find that everything even to the smallest details has come to pass just as these prophets predicted. Can we not see that we have before us the evidence of the supernatural as strong as if a dead person was raised before our eyes? Is it not even more convincing than if God should speak direct from heaven; for here it is written for our meditation and testings. But here, we have not only the proof of God speaking, but we can see His "stately steppings" through the centuries and millenniums in bringing to pass His Righteous judgments upon the Nations. But we must remember that it is not because these events occurred, but that they were foretold so minutely beforehand. Only God knew and thus made them known. The more the specifications and their fulfillment, the stronger the proof that God spoke them. To say it was a lucky guess is to talk nonsense.

JEWS AND THE NATIONS

This brings us to another great prophecy which, though brief is all comprehensive. "Fear not thou, O Jacob my servant, saith Jehovah; for I am with thee; for I will make a full end of all nations whither I have driven thee; but I will not make a full end of

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thee; but I will correct thee in measure, and will in no wise leave thee unpunished" (Jer. 46:28 cf. 30:11).

Three things of a stupendous program must be accomplished if this prophecy is to be fulfilled. First, the bringing to a "full end of all the nations" whither the Israelites were then driven; second, the perpetuation of the Israelites as a nation through the millenniums by God's providence; third, the correcting of the Jews "in measure," by punishment. But stupendous as this program is; involving the great nations of the ancient world and requiring thousands of years for its fulfillment, yet it has been executed to perfection. Standing on our vantage ground, we can see that this prophecy, which was about events the most unlikely to happen, yet is carried out so minutely that no skeptic can gainsay it. But let us go back to the "weeping prophet," pouring out his grief until his "eyes failed with tears" and see how improbable it was of fulfillment in his day. The Northern kingdom of Israel had been overthrown and depopulated; Nebuchadnezzar was destroying the cities of Judah, and was soon to tear down the walls of Jerusalem and was deporting the Jews by the thousands.

Where was there any hope of the continuance of the Jewish nation? Everything was saying, "The Jews are coming to an *end*." On the other hand here was Babylon so powerful that the world was under its scepter. Everything was saying, "She is the

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eternal city, and Babylonia and Assyria will endure forever.’’ But at this time when there was no hope outside of God, He spoke through Jeremiah this most improbable prediction, ‘‘Fear not; I am with thee. I will make a full end of all these nations but not of thee.’’ Who but God could thus speak and who but God could so thoroughly execute them. We have seen what has happened to Babylonia and Assyria, the devourers of Israel, where the Jews were driven; and also the Persian, Grecian and Roman Empires with Egypt, etc., have also come to an end. But the Jews, the ubiquitous Jews are just as distinct a nation to-day as ever. The Jew realizes that there flows in his veins the blood of Abraham, Isaac and Jacob. They are a distinct people without a country, a nation, who will soon have a home.

PUNISHMENT OF THE JEWS

But God said, ‘‘I will correct thee in measure and will in no wise leave thee unpunished.’’ No one can read the terrible retribution that has befallen the Jewish nation and from which it has not yet wholly escaped, without seeing that this prophecy and scores of a similar import have been thoroughly fulfilled. For over eighteen hundred years there has not a generation passed without witnessing these distressing persecutions. The Jews are scattered among all nations and each one has seen to it that

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this prophecy is fulfilled. Theirs is a history of affliction and persecution and their song is ever a mournful dirge. But their terrible punishments are predicted the most clearly by their Law-giver and Prophet Moses in Deut. 28:49-68, which we will examine in the next chapter.

CHAPTER XIX

Destruction of Jerusalem

Deut. 28:49-68; Luke 21: 20-24

“The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, that shall not regard the person of the old, nor show favor to the young” (Deut. 28: 49-50).

ROMAN NATION

The Roman Nation is clearly described in the above verses.

1. Rome covered the then extreme West.
It was the Western “end of the earth.”
2. “As the eagle flieth” is translated in the Jewish Bible by “As the Vulture swoopeth down.” The eagles were on the standards of the Roman legions to denote swiftness of movement. By the rapidity of his marches Julius Caesar conquered the Gauls and the slow Germans. The eagles stand for the Romans.
3. The Latin tongue of the Romans was “a tongue thou shalt not understand.” It was not used by the Jews.

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4. "A nation of fierce countenance" fits exactly the Roman army more than any other in history. "Pyrrhus, as he viewed the dead Roman soldiers, and saw their faces so fierce even in death, said, 'Give me an army of such men as these and I will conquer the world.' " This was ever the spirit of Rome. Daniel's description is the same. "Behold a fourth Beast; it had great iron teeth; it devoured and brake in pieces and stamped the residue with his feet" (7:7).
5. "He shall not regard the person of the old nor show favor to the young" (vs. 50).
Rome was the most cruel and merciless of all the great nations that conquered the Jews. Gedaliah, the governor that Nebuchadnezzar set over Jerusalem, was humane. While Antiochus Epiphanes was a cruel tyrant, he did not fairly represent Greece, who ruled with a light hand. But Rome "had no regard for old or young." Now each one of these five particulars describes the Roman nation and their army exactly, but not one describes the Babylonians. They did not "come from far"; no connection with the eagles, their tongue was understood by the Jews and they were not noted for extreme cruelty in war. So these verses describe the destruction of Palestine and Jerusalem by Vespasian and Titus Caesar which occurred *after the Bible was written.*

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6. After describing so accurately the nation, Moses describes how the Jews were to be a prey to the nations for a long time before the final destruction came (Deut. 28:51-53). Rome and other conquerors did oppress the Jews by taking of "the fruit of their cattle and ground."
7. Verses 52 and 53 are fulfilled by Rome besieging Palestine in the smaller cities first, as described by Josephus, who was in one of these, Jotapata, and describes the terrible suffering to the very letter as is described by Moses in these verses.
8. "The man that is tender among you and very delicate, his eye shall be evil toward his brother," etc. (vs. 54).

This indicates the fratricidal war that continued among the Jews throughout the whole siege of Jerusalem and even before. The most horrible thing about this terrible siege was the internecine war among the Jews. The streets of Jerusalem were red with Jewish blood shed by the Jews in fighting each other. Their perverseness, that Jesus saw and described in Matt. 23:1-36, and Paul also declared in Acts 28:26, 27 and that stirred Stephen so in his discourse (Acts 7:51-53) was shown to the very end. The Romans were shocked to see this bloody strife among the Jews themselves and for this cause showed them no mercy. Titus tried in vain to have them surrender and live, but their fatal

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obstinacy caused them to rather destroy themselves, which they did by thousands at a time. “*His blood be on us and on our children*” were the terrible words that these Jews had uttered, when Pilate hesitated to take upon himself the responsibility of the death of the Son of God; and their portent is now being realized. Jesus had said to the nation, “Behold your house is left unto you desolate” (Matt. 23:38; 27:25); and also to the weeping women who followed Him, “Weep not for me, but weep for yourselves and for your children” (Luke 23:28). A strange fatality had seized them and they would not surrender, but chose destruction by their own perverseness rather than to live under the Roman power.

9. This horrible scene described in verses 56, 57 in such fullness of detail was literally fulfilled. Josephus relates the story with reluctance and says, “I have innumerable witnesses to it in my own age.”

“A certain woman named Mary, whose father was Eleazar, was eminent for her family and her wealth, had fled to Jerusalem with the rest of the multitude and was with them besieged therein at this time.” After telling the causes that led up to “this most unnatural thing” he continues, “snatching up her son who was at her breast, she said, ‘O thou miserable infant!

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for whom shall I preserve thee in this war, this famine and this sedition?' As soon as she said this, she slew her son and then roasted him and ate the one-half of him and kept the other half by her concealed," etc. When found, the men were horrified. "Upon which the whole city was full of this horrid action immediately." We have ventured to give this horrible scene because such details showing the perfect agreement between the prophecy of Moses given fifteen centuries before and the historian who was present, is the surest evidence possible of their inspiration.

10. "And ye shall be left few in number." This is true of them as a nation. Only a part returned after the first captivity.
11. "And ye shall be plucked from off the land whither thou goest in to possess it." "And Jehovah will scatter thee among all the peoples, from the one end of the earth even unto the other end of the earth" (vs. 63, 64).
This prediction has been so completely fulfilled that it is known to all. Where is there a nation that does not have the Jews among them? For over one thousand years this nation had been carefully segregated as the most exclusive nation on the earth. But since their scattering at the Babylonian captivity and especially after the destruction of Jerusalem in 70 A.D. they

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have been the most scattered people of the earth. They are called the "ubiquitous Jews."

12. "And among these nations thou shalt find no ease and no rest for the sole of thy foot. But Jehovah will give thee there a trembling heart, and failing of eyes and pining of soul. And thy life shalt hang in doubt before thee; and thou shalt fear night and day and shalt have no assurance of thy life. In the morning thou shalt say 'Would it were even: and at even thou shalt say, 'Would it were morning: for the fear of thy heart,' etc.'" (vs. 65-67).

This careful prediction has been fulfilled to the very letter. It can describe no other people. No history of the Jews for the last eighteen and one half centuries can describe more accurately the condition of the Jews than this prophecy told in such a graphic style. The fearful suffering of these fated people as recited in history during this long period would move a heart of stone in sympathy. There perished in this fearful siege, according to Josephus, one million one hundred thousand Jews.

13. "And Jehovah will bring thee into Egypt again with ships"; "and there ye shall sell yourselves unto your enemies for bondmen and bondwomen and no man shall buy (or ransom) you" (vs. 68). Josephus says that ninety-seven thousand of the Jews were made captives and "immense

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numbers were sold and buyers few." "The tallest and most beautiful were reserved for the triumph, and the rest that were over seventeen years old, he put them into bonds and sent them to the Egyptian mines." This specification like the others is literally fulfilled.

14. "And thou shalt become an astonishment, a proverb and a by-word among all the peoples whither Jehovah hath lead you away" (vs. 37). That this has been fulfilled to the letter is known to all the people wherever the Jews have gone. They were an astonishment to Paul and to every generation of believers since. They not only put their own Messiah to death, but the blindness and "hardening in part" has continued through these nineteen centuries to the astonishment of all. The Gentile nations have not only accepted their Christ, but their Jewish Scriptures also and have sent them throughout the world. Abraham, Isaac and Jacob and Moses their great leader and law-giver are loved and honored by the civilized world; and by Christians even more than by the Jews, for they accept their testimony concerning the Christ (John 5:39, 46; 8:56; Luke 24:27, 44-47). The blindness of the Jews to the plain teaching of their own Scriptures and to Jesus, who has so perfectly fulfilled them is one of the most astonishing facts of this age. Strong in mental power, quick in perception,

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filling high places in state and places of learning yet blinder than the Hottentots of Africa to the clearest truths found in their own sacred books.

They are also "a Proverb" as is shown by Shakespeare in his immortal Shylock and his character and sayings. Their very name has become proverbial. "Am I a Jew?" has ever been a question of much significance. And they have become a byword in every nation of the world. "Jewing down," "a Jew fire," etc., are very common these days. The "bywords" stick although the greatest emporiums of trade are controlled by Jews and are conducted strictly upon the marked and fixed prices. Hard to outgrow a "byword."

15. "And all these curses shall be upon thee for a sign, and for a wonder, and upon thy seed forever (age-long Deut. 28:46).

This is different from being a byword, etc., for it is a "sign and a wonder," The Jews, their history and destiny are and have been a great sign hung up, so that each generation may see that God's promises and prophecies are sure. These terrible predictions have been and are still being carried out to the letter; yea, even God's purposes for the Jew's Restoration" are becoming patent to all. What a mighty people, and how wonderfully God could have used them

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for His beneficent purposes for the human race, if the first part of this remarkable chapter (Deut. 28:1-14) had been their history. "But ye would not" (Matt. 23:37; Deut. 28:15).

Now we see here the perfect fulfillment of fifteen different specifications of this wonderful prophecy found in this one chapter. To say that all these are happy guesses shows an ignorance that is sublime for its immensity. It is indisputable evidence that this prophecy was directed of God, for no human person could have written this history with such accuracy, fifteen centuries, or even seven centuries before it occurred. In an old Bible we saw once a computation upon the almost certainty of a prediction containing 15 distinct specifications, when each one is clearly fulfilled. By the rule of Permutation it was shown that there would not be one chance in a million for the prophecy to be wrong. If it was right in only one-half, it would have much credibility. If right in ten out of fifteen it would make it much stronger. But to be right in every one of the fifteen points, shows that God, who knows and guides, was the only one who could have directed the writing.

CHAPTER XX

Jesus and Jerusalem

“Behold, your house is left unto you desolate” (Matt. 23:38). “And when He drew nigh, he saw the city and wept over it saying, ‘For the days shall come upon thee, when thine enemies shall cast up a bank about thee and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation’” (Luke 19:3, 44). “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains ‘Fall on us’: and to the hills ‘Cover us.’” (Luke 23:28-30).

“But when ye see Jerusalem compassed with armies then know that her desolation is at hand. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days: for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled” (Luke 21:20-24).

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How clear is this prophecy of Jesus. It most certainly reveals Him as a real prophet and that the future was not only known to Him, but that He could open its doors to His disciples. In the above verses He tells the Jews that their house is left to them but it shall be desolate. As He weeps over the doomed city He prophesies that her "enemies shall cast up a bank about thee, and compass thee around and keep thee in on every side, and shall dash thee to the ground and thy children with thee." No one seeing the capture of Jerusalem (70 A. D.) could describe it more accurately than did Jesus, forty years before it occurred. Josephus who was present describes how these "banks were cast up" etc., and all the details of the siege just as Jesus had prophesied. Hundreds of thousands of these stricken Jews shut up as in a trap within the doomed city would have been glad to have "the mountains fall on them and the hills to cover them." It was worse than death.

WARNING OF JESUS

One of the causes of the unprecedented slaughter of such a vast multitude which had gathered for the Passover feast was their rushing into the city. Jesus had warned them of this. "Then let them that are in Judea flee unto the mountains and let them that are in the midst of her depart out." Oh, if they had only heeded. But they did just the opposite. The same stiffness of neck and hardness of heart

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that they had ever shown was theirs unto the end. One can not read this prophecy without seeing how solicitous Jesus was. How He would liked to have had the ears of every Jew as He cried out "Flee to the mountains." "Don't enter the city." "Let those that are therein depart out." "And let not them that are in the country enter therein." But, brother, sister, can we not hear Him in His warning to us today? This destruction of Jerusalem is the prototype to the final doom and destruction of the Gentile nations, when they head up in the ten federated kingdoms to resist the Return of the world's rightful King Jesus (Luke 19:27; Rev. 19:19-21). This warning of Jesus was heeded by the Christians of that day and it is said that all of them escaped. While this prediction given in Luke 21:20-24, means the Jews and the destruction of Jerusalem in A. D. 70 alone; yet it continues to tell about their being "led captives into all the nations" and that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." As Jerusalem is still under the control of the Gentiles, this part is yet to be fulfilled.

JERUSALEM DELIVERED

This word "until" means that there is coming a time when Jerusalem shall be no longer trodden down by the Gentiles. This agrees with Matt. 24: 15-22; Mk. 13:14-20 where Jesus depicts the destruc-

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tion of Jerusalem; but also looks down through the centuries to even a greater crisis that shall come to Palestine, just preceding the "Battle of Armageddon" (Rev. 16:12-16). This, Jesus describes as "the great tribulation, such as hath not been from the beginning of the world until now, no, nor, ever shall be." Jeremiah in speaking of Jacob's trouble says, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." "In that day saith Jehovah of Hosts, I will break his yoke from off thy neck, and shall burst thy bonds. Strangers shall no more make him their bondman; but they shall serve Jehovah their God and David their king whom I will raise up unto them." "And Jacob shall return and shall be quiet and at ease and none shall make him afraid" (30:8-10).

Here we see, at the time of the greatest tribulation, deliverance comes to the Jews. This is according to Daniel 12:1, "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be written in the book" (see Rev. 13:8). Now it is very evident that the greatest tribulation, of which Jesus, Jeremiah, and Daniel speak, cannot be the destruction of Jerusalem in 70 A. D., for at the time of this greatest tribulation Jerusalem and the Jews are to be delivered. But at the destruction of Jerusalem A. D.

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70 the Jews were destroyed and not delivered. Their deliverance cannot come as a nation until they return to Palestine and Jesus returns and destroys the federated armies of the world and thus brings the "Times of the Gentiles" to an end. This agrees with Paul in Rom. 11:25, 26. "That a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved." The word "until" shows *when* this "hardening in part" shall cease; for it will continue "until" the times of the Gentiles be come in. While the Jews are even now returning to their own land to establish a Jewish Commonwealth, yet there will be much opposition by the Mohammedans and Catholics, both Greek and Roman, and also the Arabs, as is shown in the late mobbing of Lord Balfour at Damascus. But it will surely come to pass. But the time of this greatest tribulation occurs, when Satan gathers the armies of the world to resist Christ's return and Babylon the harlot is destroyed, and "the cities of the nations fall" (Rev. 16:18-19) and the Beast government is so threatening that "Except those days had been shortened no flesh would have been saved: but for the elect's sake those days shall be shortened" (Matt. 24:22). Or as Paul expresses it "for the father's sake" (Rom. 11:28) to whom God had promised a "remnant." The army of Titus at the siege of Jerusalem will be insignificant to these vast armies that Satan gathers from all over the world,

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and the number of the slain cannot be compared. But the same warning that took the Christians out of the doomed city of Jerusalem is for us that we may be ready when our Lord appears in the clouds to take His prepared ones out of this old doomed world until He returns with His bride to utterly destroy the Antichrist.”

THE BUDDING OF THE FIG-TREE

“Now from the fig tree learn her parable; when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors. Verily, I say unto you, this generation (that sees all these things) shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away” (Matt. 24:32-35).

How clear and simple Jesus makes it. Look at the fig tree, “learn her parable.” She has the story that will make it clear. Once before Jesus let the fig tree teach her parable when she had only leaves and no fruit (Mk. 11:13, 20). She withered away by the blast of the Master’s word and for nearly two millenniums the fruitless fig tree—Israel—has borne no fruit. But now she has another parable. She is budding again, which shows that her winter has passed and her “summer is nigh.” We know that Israel is budding and thrilling with a new life which reveals

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not only the filling of a promise but a warning as well viz. The “Times of the Gentiles” is drawing to its end. But the direct lesson that Jesus here teaches is, that “when the fig tree (and all the trees Luke 21:29) putteth forth its leaves, ye know that the summer is nigh; *even so* ye also when ye see *all these things*, know ye that He (Jesus) is *nigh*, even at the doors” (Matt. 24: 32, 33).

CHAPTER XXI

Restoration of the Jews

“**S**HOW me a miracle:” said Frederick the Great to his Court preacher. “The Jew, Your Majesty, the Jew is a miracle” was the instant reply. Who can look upon these descendants of Abraham and of Moses, and out of whom came the Saviour of the world, without feeling that he is in vital touch with the sacred past, the living present, and the future object of Bible prophecy. Whatever we may think of the Jewish people, they are so interwoven with the history and the destiny of the human race that we will have to cry out with Paul, “Who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever, Amen” (Rom. 9:4, 5). Archaeologists are now digging up valuable monuments in “Ur, of the Chaldees,” the birthplace of Abraham; while nearly four thousand years after that birth Lord Balfour, one of the world’s greatest statesmen, is delivering the address at the dedication of a great Hebrew University at Jerusalem. “Few they are in numbers,” as God had predicted if they were disobedient,

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yet everywhere present, a force for good or evil. The greatness and nobility of soul of "Father Abraham" and Isaac has ever been conspicuous among them; but alas, the ignoble, selfish, crafty, bargaining spirit of Rebekah and Laban and also of Jacob until God crushed it out of him, has too many times been in the ascendancy. Honored and rewarded, even more than others, because of the former; but despised and persecuted everywhere because of the prevalence of the latter. But never before in their history were they so much in the limelight of the world as to-day. The dry, dead bones of Ezekiel's vision are taking on sinews and life, and God's statement is soon to be realized; "The nations shall *know* that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. 37: 1-14, 28).

PALESTINE COVENANTED TO ABRAHAM

"Arise, walk through the land in the length of it, and in the breadth; for unto thee will I give it." "And I will establish my covenant between thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession: and I will be their God" (Gen. 13:17; 17:7, 8). The land of Canaan was thus promised to Abraham and his seed after him, and was preempted by him as he jour-

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neyed through the land. This promise was also given to Isaac and Jacob and the land was held by them (Gen. 26:3; 28:13) until the entrance into Egypt. But during the sojourn in Egypt this right by pre-emption was forfeited, so it had to be regained by conquest. The land was not only promised but God made it "an everlasting covenant" for "an everlasting possession." But when one party breaks the conditions of the covenant as the Jews have done, the other party, God, is released. But there is this difference between God's covenant and that between men, for God knows the outcome of it all when He makes it; and when He adds His promise, knowing at the time that the Jews would disobey, He feels under obligation to yet perform His part. So when He brought them up out of the land of Egypt Moses says it was "because He would keep the oath which He sware unto your fathers" (Deut. 4:8). Paul says "they (the Jews) are beloved for the father's sake" (Rom. 11:28). "Not for your sakes, O house of Israel do I this; but for the nations round about" (Ezek. 36:32, 36). These last two verses refer to their restoration to Palestine. God has gloriously fulfilled His "covenant of promise" through Christ, which the Law, the Jewish covenant did not disannul (Gal. 3:14, 16-29), and this New Covenant will be brought to its fullest realization when Christ returns with His Glorified Bride to reign upon this earth. But the restoration of the Jews to their own land is another thing and rests

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wholly upon God's promises to the Jews and to them alone (Gen. 15:18, 26:3, 28:13).

FROM "BOSTON EVENING TRANSCRIPT"

The following was written by the author in October, 1917, and appeared in the central square of the "Churchman Afield" in the Saturday evening issue of the Boston *Evening Transcript* at the time of the entrance of Gen. Allenby and his army into Jerusalem. It was copied into religious journals in St. Louis, New York, Halifax, N. S., and extracts appeared in the Jewish Digest, Cleveland Ohio. Excepting the first paragraph, we insert the article in this place.

PROPHECY OF ISAIAH AND EZEKIEL

"And it shall come to pass in that day, that the Lord will set his hand, again, the second time to recover the remnant of his people that shall remain. . . . And he will set up an ensign for the nations and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11, 12). As this is called the "second time," the return from Babylon would be the first. Then it is to be "in that day." What day? "In that day" when "the earth shall be full of the knowledge of Jehovah as the waters cover the sea" (Isa. 11:9). That day has never been until the present and only partially so now. Then again this return

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is to be when "He shall set up an ensign for the nations," which is "the root of Jesse". . . the Messiah, which the missionaries are now lifting up among all the nations (Isa. 11:1-5, 10, 11).

"For I will take you from among the nations and gather you out of all the countries and will bring you into your own land. . . . A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh. . . . And I will put my Spirit within you and cause you to walk in my statutes and ye shall keep my ordinances and do them. And ye shall dwell in the land that I gave to your fathers: and ye shall be my people and I will be your God" (Ezek. 36:24-28). This has not yet been fulfilled for the stony heart still remains. It cannot mean the church, for the words "your own land," "the land that I gave to your fathers," means Palestine. In Paul's day this "hardening" was still upon Israel, which still continues and will, until the fulness of the Gentiles be come in "When all Israel shall be saved," as prophesied above (see Rom. 11:25, 26). When Israel returns to Palestine, and after God's drastic dealings with them, then this "stony heart" is removed. This agrees with the prophecy of Jesus (Luke 21:24). "And they (the Jews) shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." The word "until" shows that there will be a time when Jerusalem will not be trodden

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down of the Gentiles, but will be restored to the Jews, when the new heart and Spirit are given and the times of the Gentiles are fulfilled" (cf. Ezek. 36:24-28, Rom. 11:25, Luke 21:24, Rev. 7:3-8, Eph. 1:13).

THE ZIONIST MOVEMENT

"And Jehovah set me down in the midst of the valley, and it was full of bones. And he said unto me, Prophesy over these bones and say unto them, Behold, says Jehovah, I will cause breath to enter into you and ye shall live. So I prophesied, and the bones came together, bone to its bone, and I beheld sinews upon them, and flesh came up, and skin covered them. Again I prophesied as he commanded me, and breath came into them, and they lived and stood up on their feet, an exceeding great army. Then said he unto me, Son of man, these bones are the whole house of Israel. Behold they say, Our bones are dried up, and our hope is lost; we are clean cut off. But, saith Jehovah, I will open your graves, O my people; I will put my spirit in you, and ye shall live, and I will place you in your own land, and ye shall know that I, Jehovah, have spoken it and performed it" (Ezek. 37:1-14).

What a graphic picture of the awakening of Israel by the Zionists' movement of our day. This is no description of conversion nor of the general resurrection, as Talmadge might assume; but Zionism arousing "the whole house of Israel" out of its sleep of millenniums; thrilling them with a new hope; breath-

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ing into them a national spirit, that it may stand up a great national body to be filled and sealed at last with God's Spirit, when they are restored to Palestine, which is now being opened up to them. And this is to be permanent, which shows that it has not yet been fulfilled. "Behold, I will take the children of Israel from among the nations, whither they are gone, and bring them into their own land that I have given unto Jacob, my servant, wherein your fathers dwelt; and they shall dwell therein, they and their children and their children's children forever" (Ezek. 37:25). With this agrees Amos 9:14, 15, "I will bring back the captivity of my people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and make gardens and eat the fruit of them; and I will plant them upon their land, and they shall no more be plucked out of their land which I have given them, saith Jehovah thy God."

PROPHECY CONCERNING THE LAND

But the fulfillment of the prophecies concerning the land are as remarkable as those about the people. "And I will bring the land into desolation and your enemies that dwell therein shall be astonished at it, and you, will I scatter among the nations . . . and your land shall be a desolation and your cities shall be a waste. Then shall the land enjoy its Sabbaths as long as it lieth desolate, and ye are in your enemies' land" (Lev. 26:32-34). The remarkable thing in this

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prophecy and many similar ones is, that while the Jews are in the enemies' country for 1,800 years, no one, to any extent inhabits and cultivates this fair portion of the earth. Why did Peter the Hermit and the Crusaders, one after another, fail to permanently wrest this land from the Mohammedans? Why was Russia despoiled of her victory, when Turkey, in 1877, lay bleeding at her feet? Disraeli, the Jew, called the Berlin conference, and the life of the "Sick Man of Europe"—Turkey—was prolonged. Everyone knows that Russia, with superstitious devotion, would have populated Palestine, so, when the Jew was ready to return, it would have been occupied. Why has the "Unspeakable Turk" been allowed to possess so long Constantinople, and the fairest portion of the earth, which Napoleon said was the natural capital of the world?

The Jews and Palestine have been the underlying cause of the great Eastern question that has agitated Europe for a hundred years. It is about to be settled now in the crushing of the "Bloody Turk" and the Hohenzollerns and Hapsburgs, and the restoration of the Jew to his own land. The Turk, who blights everything he touches, was to possess this land with superstitious reverence; for he also reveres Abraham and Moses, etc., holding it intact, to give it back to the Jews, with all its virgin soil, its mines and treasures still hidden in its mountains and the rich deposits recently discovered around the Dead Sea. Minerals

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have been discovered of great values and amounts, but the Turk refused to let the discoverer get away with his find. Missionary A. E. Thompson, lately of Jerusalem, says the agents of the Standard Oil Company found petroleum in such quantities around the Dead Sea that they hastened home, but they only got as far back as Alexandria, Egypt, with their machinery, where it is now held by the war.

“Thus saith the Lord Jehovah to the mountains and to the hills, to the water courses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations around about.” “Behold I am for you and will turn unto you, and ye shall be tilled and sown, and I will multiply men upon you and all the house of Israel, even all of it. And the cities shall be inhabited after your former estate, and I will do better unto you than at your beginnings, and ye shall know that I am Jehovah.” “And they shall say, This land that was desolate is become like the Garden of Eden.” “Then the nations that are left round about you shall know that I, Jehovah, have builded the ruined places, and planted that which was desolate: I, Jehovah have spoken it, and I will do it” (Ezek. 36:4, 9, 35, 36).

CHAPTER XXII

The Jews in Revelation

OVER twenty years ago, after a discussion of this question with the Editor of the Pacific Christian, we closed with this statement: "Although the Editor cannot accept my exegesis of the above Scripture, we will have to wait until he will see the realization of these prophecies in the restoration of the Jews to Palestine in the near future." Not only this Editor, but the great majority of religious journals and teachers contended as strongly as he against the probability of the literal fulfillment of these clear prophecies.

But now, not only can there by no more denial, but there ought to be a deep conviction that it was God who spoke these clear prophecies; for no one but God who is now fulfilling them could have spoken them thousands of years ago. But let us notice the prophecies in the book of Revelation concerning the Jews.

THE SEALING OF THE 144000

"And I saw another angel ascend from the sunrising (East) having the seal of the living God: and he cried with a great voice to the four angels 'Hurt not the earth, etc., till we shall have sealed the ser-

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vants of our God on their forehead. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel" (Rev. 7:2-8).

There were twelve thousand sealed out of each tribe, while the name of Joseph appears in the place of Ephraim and Levi instead of Dan. As the twelve tribes are mentioned by name, and they are called "the children of Israel," they must be the Jews and them only that are sealed. Two classes are mentioned in this seventh chapter: one, the innumerable company "out of every nation and of all tribes and peoples and tongues" that have been caught up "out of the great tribulation" (7:9-14) and the other these 144000 sealed Jews who are left upon the earth to be God's witnesses during the great tribulation that follows Christ's appearance in the clouds (Rev. 6:12-17; Matt. 24:30; Luke 21:25, 26); and which will continue until Christ returns with His saints to reign (Rev. 8:7-19:21). When one of these classes is spoken of as the Redeemed and the other as Israelites we have no right to say that these Jews represent Christians especially when the twelve tribes are specifically mentioned. The number is probably representative. Their sealing denotes that they have received God's Spirit; for that is the way the Christians are sealed (Eph. 1:13, 4:30). This is what God promised to the returned Jews; "And I will put my Spirit within you, etc" (Ezek. 36:27; 37:14). This we believe, is "the

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Remnant" that returns to God at first. We find in Rev. 9:4 that God protects these *sealed ones* from the *plagues* that come upon the earth, just as He protected the Israelites from the plagues of Egypt (Ex. 9:7; 12:13).

THE TEMPLE OF GOD

"And there was given unto me a reed like unto a rod: and one said, 'Rise and measure the temple of God and the altar, and them that worship therein. And the court which is without the temple, leave without and measure it not: for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months'" (Rev. 11:1, 2).

A purchaser of lumber, stone or land accepts all that he measures. What is not measured is rejected. So the measuring of the temple and altar and the worshippers is God's acceptance of both, but He rejects the court that is without and Jerusalem which it represents (vs. 8). We understand from this that the temple, which God owns as his, has been rebuilt upon the earth. John was on earth with the angel when he was told to "rise and measure" (Rev. 10:8, 11) and the court, "which is without" and "the nations" are certainly upon the earth. It has an altar and people are worshipping therein. If this is the same temple that is so carefully described by Ezekiel, (chapters 40-43) it is built upon "a very high mountain, whereon was, as it were, the frame of a city on

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the south" (Ezek. 40:2, 43:12). There is much in this eleventh chapter of Revelation to show that there are two irreconcilable forces in Palestine: one, these 144000 sealed Israelites; the other, a mongrel people that are spoken of as "the court which is without the temple," which John was forbidden to measure, "for it hath been given unto the nations."

JERUSALEM A WICKED CITY

Everything indicates that the policy of Zionism is to let all religions continue in Palestine, which is also a well-known policy of Great Britain, who has the protectorate over Palestine. It was the power of this policy that thwarted the "Holy War" that Turkey evoked during the world war; for the Moslems, more of whom are under the British rule than under any other government, chose her rule to that of the treacherous Turk or that of the Central Powers. Ezra and Nehemiah would not allow the Sanballots and Tobiachs to have any share in their work. While this will be the program in reference to the building of the temple, yet all classes will be permitted to live in Jerusalem, and others will claim the right to build as many temples as they choose. The Greek church and the Church of Rome, that hold Palestine with superstitious reverence, will view askance the giving the Jews the exclusive right to this country, and the present residents of Palestine (the Moslems and Arabs) cannot be easily excluded. Temples and

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shrines will exist everywhere and all shades of religion will be permitted, which will make Jerusalem a great and probably a prosperous city yet "spiritually as Sodom and Egypt" (Rev. 11:8). As many Jews are radical Socialists, they will be very prominent in the Two-Beasts government and may bring Jerusalem, etc., under the control of the Antichrist.

THE GREATEST TRIBULATION OR JACOB'S TROUBLE

This is the time of Jacob's trouble (Jer. 30:7). When Satan, who is using the beast government, goes away from the woman in a great rage (Rev. 12:17) and "makes war with the rest of her seed," which are "the saints" (the 144,000) and overcomes them (Rev. 13:7) and even kills God's chosen witnesses (Rev. 11:7), who were endowed with miraculous power; and "their dead bodies lie in the streets of that great city, where their Lord was crucified," surely this would be the time of Jacob's trouble. Note, it is "Jacob"—the Supplanter, that God is subduing again, by rigid discipline and violent wrestlings, before he can become again "Israel" the "Prevailer with God" (Gen. 32:28).

Probably it is during this period, while the witnesses "clothed in sackcloth" are testifying, that the prophecy of Zechariah (13:7-9) is fulfilled. "Awake, O sword, against my shepherd, and against the man that is my fellow (the Two Witnesses) saith Jehovah of hosts; smite the shepherd and the sheep shall be

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scattered ;" "And it shall come to pass that in all the land, saith Jehovah, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part into the fire and refine them as silver is refined and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say Jehovah is my God" (cf. Rev. 11:7, 13; 16:19).

This is the time when the beast government devastates "the land" leaving only one-third to be refined. The two witnesses were not slain until their testimony was finished, just as Jesus did not die as God's sacrifice until his hour had come. The capture of Jerusalem is also described.

"Behold a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all the nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and the women ravished; and half of the city shall go forth into captivity and the residue of the people shall be cut off from the city" (Zech. 14:1, 2).

Remember, that God is dealing with the whole impenitent world during this interval, while the Lamb and his Bride are in heaven. The severe plagues and woes under the seven trumpets, which culminate in the seven bowls of wrath, that bring God's judgments to a full consummation in the utter destruction of the beast government and false prophet in the battle of

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Armageddon, are God's judgments on the whole earth. But "for the father's sake" (Rom. 11:28) and the sake of His promise and oath, (Gen. 13:15: 17:8; 22:16; Deut. 29:12, 13) and for the sake of the nations (Ezek. 36:32, 36), but not for Israel's sake alone, who had forfeited every right even to his mercy, God is especially working to reclaim Israel. He is permitting the "breaking in pieces the power of the holy people" (Israel Dan. 12:7).

GOD BREAKS ISRAEL'S STONY HEART

He is using drastic measures to "take away the heart of stone" by crushing it, that He may put the tender heart and his Holy Spirit in its place (Ezek. 36:26, Rom. 11:25). God says in Zech. 12:10-12: "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look unto me whom they have pierced: and they shall mourn for him, as one mourneth for his only son and shall be in bitterness for him as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem." Jesus and Daniel both agree with Jeremiah in speaking of these times.

"For then shall be great tribulation, such as hath not been from the beginning of the world until now: no, nor ever shall be" (Mat. 24:21, Dan. 12:1, cf. Jer. 30:7).

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ABOMINATION OF DESOLATION

Jesus also indicates that at this time “the abomination of desolation, which was spoken of through Daniel the prophet, is standing in the holy place” (Mat. 24:15, Dan. 9:27; 11:31; 12:11); which is the time when the “‘Lawless One’” “sitteth in the temple of God, setting himself forth as God” (II Thess. 2:4). The image is probably placed in Jerusalem or possibly in the temple by the false prophet (Mat. 24:15), which constitutes this “abomination that makes desolate;” for the oracle that issues forth from the image is “to kill” (Rev. 13:15) which will make desolate indeed.

But Jesus in alluding to these tribulation times, says, “Except those days had been shortened, no flesh would have been saved; but for the elects’ sake those days shall be shortened” (Mat. 24:22). This was done in the resurrection of the two witnesses and their ascension, which was followed by a great earthquake and the killing of seven thousand, which cut it short, and later by the coming of Jesus and his army who destroy the beast, etc.

ASCENSION AND EARTHQUAKE

“And their dead bodies lie in the street of the great city which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples, tribes, tongues and nations do men

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look upon their dead bodies three days and a half and suffer not their dead bodies to be laid in a tomb. And they that dwell on the earth rejoice over them and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them. And they heard a great voice from heaven saying unto them, ‘Come up hither.’ And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted and gave glory to the God of heaven” (Rev. 11:8-13).

Whoever these two witnesses are, they are tremendous powers for righteousness. Their miraculous power and continuing for three years and a half has had a wonderful effect upon the Israelites as well as upon all others. Their bringing the judgments of God upon the impenitent, cause them to be hated as well as dreaded by all the world. But the great rejoicing of their enemies is turned into terror when these two witnesses, in response to the great voice from heaven, suddenly stand upon their feet, amidst those who were gloating over their death, and their terror and dread increase as they see these two ascend into heaven in the cloud. Then when the earth begins to

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quake and a tenth part of the city falls and seven thousand are killed, no wonder “the rest are affrighted and give glory to the God of heaven.” I believe this repentance is genuine.

ISRAEL’S REGENERATION

It is Israel’s regeneration as a nation, which is “born in a day” (Is. 66:5-9). “At that time” says Daniel, “thy people shall be delivered, every one that shall be found written in the book” (Dan. 12:1, cf. Rev. 13:8; 17:8). “Rejoice ye with Jerusalem, and be glad for her, all ye that love her,” cried Jehovah (Is. 66:10). “I will extend peace to her like a river, and the glory of the nations like an overflowing stream.”

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God the Almighty, who art and who wast; because thou hast taken thy great power and didst reign. And the nations were wroth, and thy wrath came and the time of the dead to be judged, and the time to give their reward to thy *servants the prophets* and to the saints, and to them that fear thy name, the small and the

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great; and to destroy them that destroy the earth" (Rev. 11:15-18).

We see from this exultant shout of "the great voices in heaven" that the glorious, visible reign of "our Lord and of his Christ" is about to begin upon the earth. "The fulness of the Gentiles has now come in" (Rev. 11:25) as witnessed by that rejoicing "multitude that no man can number" that are caught up "before the throne" (Rev. 7:9-17: 12:5). God has now fulfilled his promise and oath to "the fathers" in the saving of Israel (Rom. 11:26-29) and "the time has come to give their reward to thy servants the *prophets* and the *saints*" "and to destroy *them* that *destroy the earth*" (Rev. 11:18).

Part V

OUR LORD'S RETURN

CHAPTER XXIII

Christ's Second Coming—Why Unpopular

WE cannot close this book without some brief statements about the Return of our LORD. It is strange that there should be so much prejudice against this great theme, which occupies so large a place in the Bible. Jesus gave to it a whole sermon (Matt. 24:3-25:46) and it is the great theme of the book of Revelation. In fact the title of that great book is "The Revelation—the Unveiling of Jesus the Christ" in His glorious Return to this earth to reign. The apostle Paul mentions it in every chapter of his first epistle to the Thessalonians, and it is the theme of his second Epistle and he also mentions it in his last (II Tim. 4:18) and he inserts it into the communion viz: "Till He come" (I Cor. 11:26).

Two reasons can be given for this prejudice. One is the natural aversion to the idea of any change coming to the natural and present order of things. "As things have been, so will they always be." Especially is this the plea of those who are leaders as is shown by the rulers in the days of Jesus when He and John preached the end of the old and the coming in of

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a New Order. Peter says “In the last days mockers shall come saying ‘Where is the promise of His coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation’ ” (II Pet. 3:3-4). The other reason for this prejudice is in the reckless setting of dates and the foolish arguments given in its defense.

FALSE ARGUMENTS IN DEFENSE

A few years ago we heard the following from a preacher of some renown on “The Signs of Christ’s Coming.” (1) “Enoch was the Seventh from Adam.” “Enoch was translated; therefore in the seven thousandth year the saints will be translated by Christ’s coming.” This certainly gives a large margin, and might do as an illustration, but it is no argument. (2) “Jesus abode at that time two days in the place where He was” (John 11:6). “As Jesus tarried two days before He went to raise Lazarus, and as the resurrection of Lazarus is a type of the resurrection of the saints so He will wait two thousand years before He returns to raise the saints.” He forgot that Lazarus had been dead *four* days before he was raised. (3) “Ye shall hear of wars and rumours of wars” (Matt. 24:6). How often do we hear this given as a sign. Yet Jesus says it is not a sign. “See that ye be not troubled; for those things must needs come to pass; but the end is *not yet*.” Wars, etc., have always existed; how then could this be a sign by itself? (4)

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"As it came to pass in the days of Noah even so shall it be also in the days of the Son of Man" (Luke 17: 26), that is, the world was full of wickedness before the flood; the world is full of wickedness now, therefore, Jesus will soon return. How often do we hear this: But Jesus says nothing about the wickedness before the flood, but just the opposite. He says "they ate, they drank, they married;" same as in the days of Lot: they bought, they sold, they planted, they builded, etc., (vs. 28). They were doing just what God commanded viz; Marrying, building homes and planting their fields, etc. All that Jesus says is that the world would be so busy in these things, which are legitimate enough, that they would not know until the time came suddenly upon them.

"In the last days grieved times shall come" (II Tim. 3:1-7), and that we are entering into these times because of the absence of authority and control is shown by facts all around us; but Jesus in this comparison is only speaking of the unexpectedness and therefore the unpreparedness of the world for the great event of His coming.

PROPHET NAHUM'S RAILWAY

While many times we have heard of this prophecy concerning the railway of our day, yet the following which is unique is found in "The Finished Mystery" (page 93) published by the International Bible Students Association, A. D. 1917. We give this to show

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the danger of such loose methods of interpretation. The text is Nah. 2:3-6.

"He (Nahum) describes a railway train in motion." "First, the prophet stands looking at the engine coming toward him and then he says 'The shield—the headlight is made red (shines brilliantly); the valiant men (the engineer and fireman) are dyed scarlet (by the light from the firebox). The chariots (the railway coaches) shall be with flaming torches in the Day of Preparation.'

"Next the prophet takes his place in the train and looks out of the windows and seemingly the fir trees shall be terribly shaken (telegraph poles fairly dancing). The chariots shall rage in the streets (a railway is a highway). 'They shall justle one against the other in the broadways' (cars bumping together). 'They shall seem like torches, they shall run like the lightnings' (train at full speed at night). Next the prophet sees the conductor coming for his tickets and says 'he shall recount his worthies' (checking up the passengers by recounting them). 'They shall stumble in their walk' (try walking on a fast moving train) 'they shall make haste to the wall thereof (to the next city or town) and the coverer (train-shed, the station) shall be prepared'" (baggage-men, busses, friends waiting). 'The gates of the rivers shall be opened (the doors of the cars will be opened and the people will flow out) and the palace (car) shall be dissolved' (emptied)."

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There you have it, though a little condensed, just as it is given, without our comments or brackets. It is a rare specimen! Search among the "backwood preachers" and you will find nothing to surpass it. And yet this is a product of the "International Bible Students Association."

Now read Nahum 2:3-6 and you will see that there is no allusion to any railway, say nothing about the ridiculous details. It is a prophecy against Nineveh as is shown in 1:1; 2:8; 3:1-9. The chariots raging in the streets have horses (3:2) and their "rushing to and fro" show that they were in a panic, which would be caused by the capture of the city by the "opening of the gates of the rivers," etc., which is also clearly shown in 3:1-3. The fir-trees ("telegraph poles") is translated in A. R. V. "The cypress spears are brandished" and "the chariots rush to and fro in the broad ways." We know that railroads are not permitted to run on our broad ways. Torches were used upon chariots in those days. It describes the Automobiles more than Railways, but the writer says "no it is a railway and not the Auto." Any man who can construe "the gates of the rivers are opened" into the "doors of the cars will be opened and the people will flow out" is not fit to teach in a kindergarten. To make the word "Palace" to mean a "Palace car" is *trifling* with God's Holy Word. While this is the work of Pastor Russell's followers yet most

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of his own quotations from this prophecy and others is irrelevant.

THE BIRTH OF THE ANTICHRIST

We give another specimen from the same book, which is not so humorous but more shocking (pages 183-192). The text is Rev. 12:1-12 and the subject is "The Birth of the Antichrist."

"The woman is The early church." "And she being with child—as a result of the Mystery of Iniquity which was working within her (II Thess. 2:7). She crieth, travailing in birth—desired to get rid of the loathsome thing." "Behold a great red dragon—The Pagan Roman Empire." "The dragon-Imperial Rome, represented by Constantine, stood before the woman—the early Christian church to devour her child—absorb it. And she brought forth a man-child, The Papacy." "And her child was caught up unto God and unto His throne."

(Here the argument is that the Papacy claims falsely to represent God and His throne. But the statement is that the child was actually "caught up unto God and His throne." It is preposterous to think the Revelator meant the Papacy; for it (this child) would then swallow the dragon instead of being caught up; for it was papal Rome that absorbed the Pagan. It is very evident that this writer has read this interpretation in some Roman Catholic Commentary, and has mixed it in with his own, making a

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rare conglomeration. But this man-child is “to rule all the nations with a rod of iron” (firm rule). This is the same description as Rev. 19:15; 2:25, 27 which without doubt, means the Christ and His Bride, who are caught up and through whose testimony Satan is cast down. But we will proceed.)

“There was war in heaven (Rev. 12:7)—(Between Pagan and Papal Rome).” “Michael, who as God the Pope, fought against the dragon, attempted to get the temporal power away from the civil rulers.” “And the great dragon—Imperial Rome—is cast out.” “Verses 9-12 contain the rejoicings of the Papacy over their triumph.” “And I heard a loud voice saying in heaven (in the Roman Catholic Church) ‘Now is come Salvation’.” “And the Kingdom of our God (The Papacy really believed that its exaltation was the Kingdom of God on earth.)” “For the accuser of our brethren is cast down (Pagan Rome truthfully accused the Papacy of lying, and of every other crime on the calendar.)” “And they overcame him by the blood of the Lamb (this is the way it looks to Catholics even to this day; ‘By this sign (the cross) conquer’ was the Crusader’s standard).” “Therefore rejoice ye heavens—Catholic heavens—popes, bishops and prelates.”

Any comment seems to be unnecessary. According to this, the war in heaven is the battle between Pagan and Papal Rome. The Archangel “Michael is God the Pope” and heaven is simply “the Roman Catho-

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lic Church" and the rejoicing in heaven is the "Catholic heavens—popes, bishops and prelates rejoicing." According to this the Devil, Pagan Rome, in "accusing our brethren" told the whole truth instead of being "the deceiver of the whole world." Then in the next chapter this man-child—the Papacy is represented as the Beast. Wonder how Michael the Archangel of the highest heavens likes to be called the Pope—"the Antichrist"—"The Beast."

But enough of this. It is sickening to think of millions of volumes being circulated containing such false interpretations of the Bible and people gathered into the largest halls to hear lectures upon startling subjects as "Millions now living will never die." If we had nothing more than this that the I. B. S. A. is giving out, who could blame real Bible students for turning against this great theme of Christ's Return to reign. It is one of Satan's devices to bring the whole subject into disrepute, and it becomes one of the signs that Christ's coming is near, when we hear them continually saying in such loud headlines and circulars "Lo, here and Lo, there," "He is invisible," "He is in the inner chamber" (Matt. 24:26). "*Believe it not*" says Jesus.

THE POSTPONEMENT THEORY

Much prejudice was created against this doctrine of the Second Coming of Christ, by what is called the "postponement theory"; which is that Jesus

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would have taken the throne of David, if He had not been rejected by the Jews, and have reigned gloriously over the whole earth from Jerusalem. Because of this rejection, the kingdom was postponed and the church was brought in as a parenthesis. But when Jesus returns He will then occupy the throne of David at Jerusalem and govern the world from thence, giving the Jews the preeminence. But we believe that this position in part at least, has been largely abandoned, or at least is not pressed to the front as formerly. Two lessons we can learn from this.

MUST BEGIN WITH CHRIST

First, that it is unsafe to form a theory from a study of the Old Testament first and then project it into the New Testament, conforming its teaching to this preconceived theory. We must sit at the feet of Jesus and hear Him say, "But I say unto you" (Matt. 5:22, 28, 32, 34, 39, etc.). We must get His viewpoint of the Old as well as of the New Testament. We must stand amidst the rays of His brilliant light and move on with Him to the cross and through an opened grave to God's right hand of power and then on to Pentecost, where under the illumination of the Holy Paraclete we can then follow the light as it reveals the types and shadows of the Old Testament. The best commentary on the Old Testament is the comments of the Christ and

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that of His Holy Advocate throughout the New Testament. A prolific source of error is in floundering around amidst the curtains, rings, poles and sockets of the tabernacle, etc., or making running comments on the prophecies as is done in this book of the I. B. S. A., "The Finished Mystery." Some of these men use the Bible only as a frame to hang up to view their own crude ideas.

DANGER OF STEREOTYPED SCHOOLS

The second lesson is that we may learn the danger of theories and schools of thought with their stereotyped doctrines. What could Jesus do with the schools of Gamaliel and Hillel and the sects of the Pharisees, etc., even though they contained a Saul or a Nicodemus? These systems formed a cake with its hard crust around its adherents so that even the light shining from Jesus could not penetrate them. Oh to be open and simple minded ever ready to receive the truth and obey its leadings. Become like children—have their inquiring minds and receptive hearts says Jesus. How teachable was the late A. B. Simpson. With open mind and heart he was ever receiving, not near so certain about some things as some of his associates, therefore very seldom, if ever, did he have to retreat. Yet see what a mighty storehouse of truth and blessing did the Master give to him to pour out without stint upon a needy world. Then God wishes to teach us not to rely too much

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upon human teachers. So God permits some of our most loved, gifted and true-hearted brethren, whom we respect and honor to put forth theories sometimes, that when the test comes, fail to be sustained by God's Word. He wants us as far as is possible to take truth at first hand from Him through His precious word. How the author of this book praises God, that through so many mistakes made in a ministry of forty years, God is still turning his erring feet into the light of His unerring Word.

NO POSTPONEMENT ACCORDING TO JESUS AND JOHN

This postponement theory, we believe, is refuted by John the forerunner, when he introduced Jesus by, "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). Before there was any opposition, John saw Jesus as the Lamb to be slain and not one to be crowned at Jerusalem. Not only did Jesus have to die as a sin offering, but as the High Priest, "Christ entered into heaven itself now to appear before the face of God for us" (Heb. 9:24); so that the Holy Spirit could come (John 7:39) and thus the reign of God could begin in the human heart, which is "the Kingdom of God within" (Luke 17:20, 21; Rom. 14:17). And then Jesus reproved the disciples for their unbelief. "O foolish men and slow of heart to believe in all that the prophets have spoken. Behooved it not the Christ to suffer these things and to enter into His

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glory?" (Luke 24:25-27, 44-47). He probably referred to Is. 53 and Ps. 22 and to every sacrificial lamb that had been slain from Abel down. Without the cross of Christ there could be no kingdom. Jesus never offered a kingdom to the Jews. He and John and the twelve *declared* that the Kingdom of heaven was at hand. It was not an offer, but a *declaration*, and His rejection and crucifixion were to form a very important part in the ushering in of this kingdom of God.

KINGDOM NOT POSTPONED BUT RECEIVED

There was nothing postponed. The Gospel had first to be made a reality (I Cor. 15:3, 4) before the children of the kingdom could be born (John 3:3-5). The Word had to be preached as the seed of the kingdom (Matt. 13:19, etc.,) before the Nobleman could receive His kingdom. This is the work of His servants, the church during this age until the kingdom is received and then He returns to give His awards and to destroy the Antichrist (Luke 19:11-27). The kingdom during this dispensation is necessarily in the form of a church—"A called out assembly" (Rotherham). It is hidden, "cometh not with observation," but "the kingdom of God is within you," says Jesus (Luke 17:20, 21; cf., Rom. 14:17).

But some day it will flash forth when the citizens of the kingdom receive their glorified bodies like

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that of Jesus (Col. 3:4; Phil. 3:20, 21; I John 3:2; Heb. 9:27, 28; I Pet. 1:5). Then there will be the visible, spiritual kingdom of Christ upon this earth. But it will not be the body that is sown, "but God giveth it a body even as it pleased Him and to each seed a body of its own" (I Cor. 15:36-38). All the saved "that are fallen asleep in Jesus," who like Paul are "absent from the body but are at home with the Lord" (II Cor. 5:6-8), "will God bring with Him" (I Thess. 4:14) to receive their resurrected glorified bodies when He comes with Jesus to appear in the clouds, where the saints are caught up "to meet the Lord in the air" (vs. 17; Matt. 26:64, Rev. 6:16, 17). All the then living saints "shall be changed, in a moment, in the twinkling of an eye" (I Cor. 15:51) for our living bodies have the seeds of death within them, and "shall together with them (the resurrected saints) be caught up in the clouds" (I Thess. 4:17) to appear before the throne as is described in Rev. 7:9-14-17, that they may come with Christ to reign with Him in the earth, as is described in Rev. 19:11-20:1-6.

MILLENNIAL KINGDOM

Therefore it cannot be the Jewish kingdom nor at "the Jerusalem that now is" "But the Jerusalem that is above is free" (Gal. 4:25). John saw it coming down out of heaven from God, having the glory of God (Rev. 21:10). It is in the form of a cube,

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viz., fifteen hundred miles square and fifteen hundred miles high. Palestine is too small for this glorious kingdom. Paul said in his allegory that it was above and was the New Covenant, which is composed of Gentiles as well as Jews (Gal. 4:24-31). It is now above "for our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation that it may be conformed to the body of His Glory" (Phil. 3:20, 21). With these spiritual glorified bodies we can ascend to our mansion fifteen hundred miles high as well as fifteen hundred miles out. Gravitation will hold us no longer to this earth, but we can ascend as did our Saviour. The Jews will return to Palestine and under God as "the Ancient of days" will be greatly prospered; but their lasting glory will be in coming into this "New Jerusalem" whose gates are never closed, and becoming the true Israel with the Gentiles, by accepting Christ as their Saviour and King (Gal. 3:28, 29; Rom. 2:28, 29; Phil. 3:3; John 14:6).

CHAPTER XXIV

Dates and Vagaries of the I. B. S. A.

ONE great cause for the existing prejudice against the truth of our Lord's return is in setting wrong dates for the coming in of the visible kingdom of God. From Wm. Miller with his date 1844 A. D. to the latest of the I. B. S. A. for 1925, so many false dates have been set that it has become a matter of ridicule. In this, there is no greater offender than Pastor Russell, unless it be the I. B. S. A., (The International Bible Students' Association). His great outstanding date has been 1874 A. D. which he claims is the end of the 6000 years from the creation of man. To get this he constructed a chronology of his own, which differs from all others, which we have seen. Bishop Usher places the end of the 6000 years to be about 2000 A. D. while Philip Mauro and Dr. Anstey place it at 1955 A. D. So we see that Pastor Russell's date of 1874 is very uncertain and is worthless as well. Bible Chronology is remarkable and reliable, yet no one should claim infallibility for his dates.

DATES OF 1874-1878-1914 A. D.

When Jesus did not come in 1874 then Pastor Russell added three and a half years, which made it

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A. D. 1878.* He not only named this year for Christ to come and set up His kingdom, but, to the author's own knowledge, he set the month and the day. He yet indorses this date, viz., "Power and Title of King assumed, three and a half years later in A. D. 1878" (page 247 in "Time is at Hand," from which book we quote, unless otherwise stated). But when the Christ did not come in 1874 when he was due, and then failed to appear in 1878, Pastor Russell had to find another date. So he went back to 1874 and added forty years for harvest time and by maneuvering his cycles he made the date A. D. 1914, when the "Times of the Gentiles would end in the entire destruction of nominal Christendom" (page 247). He also says on page 99, "We consider it an established truth that the *final end* of the kingdoms of this world, and the *full* establishment of the kingdom of God will be accomplished at the end of A. D. 1914."

WRONG DATE OF 1914

Let us look at his table on page 247. Here we have his summary. "Advent movement in 1844; actual presence of the Lord as Bridegroom and Reaper Oct., A. D. 1874; power and title of King assumed three and a half years later A. D. 1878; *entire destruction* of nominal *Christendom* A. D. 1914." Now Pastor Russell did not predict that a universal war would commence in 1914, as his followers claim, but that the Gentile nations would end at that date and

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Christ's kingdom be fully established. This is clearly shown in many statements like the following : "That the Times of the Gentiles will run fully out with the year A. D. 1914, and that at that time, they will all be overturned and Christ's Kingdom fully established" (page 170). "That the setting up of the kingdom of God is already begun (1868), that it is pointed out in prophecy as due to begin the exercise of power in A. D. 1878, and that the 'battle of the great day of God Almighty' (Rev. 16:14), which will *end* in A. D. 1914 with the complete overthrow of earth's present rulership is already commenced" (page 101). In his table on page 219 he has the "fall of Babylon" at 1881 which is followed by "Days of vengeance," which is followed by "A time of Trouble such as was not since there was a nation" and all closing by 1915 A. D. Note, it does not say that this was to begin in 1914 or 1915 but was to begin in 1881 and end at the close of 1914 A. D. And this is the program all through this book. But the world was never more tranquil than it was from 1881 to 1914. Lectures were being delivered all over the earth that the time of peace had come and there would be no more war until the world war cloud burst in 1914 A. D. But instead of the kingdom of God and the coming of the Prince of peace in 1914 A. D., it was the god of war who came attended by all his terrors and destruction. And now in 1925, when the whole world is moving toward a nominal

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peace, the followers of Pastor Russell, like C. H. Stewart are still announcing with startling headlines, "All nations are Marching to ARMAGEDDON." But Pastor Russell said this battle was to close eleven years ago. All of these announcements throw into the limbo all of Pastor Russell's dates and predictions. "The Times of the Gentiles" did not end, nor was Christ's kingdom set up in 1914 A. D., if this announcement is true.

DATES AND VAGARIES OF I. B. S. A.—A. D. 1918

But here is another date (1918) that we have safely passed without even knowing of its direful predictions. Basing his comments upon Ezekiel 24: 20, 21 the writer says in "Finished Mystery" (page 484), "It was as a picture or parable of what is to happen to Christendom. Until 1878 the nominal church had been in a sense God's sanctuary or Temple; but He was from then on, culminating in 1918, to remove it with a stroke or plague of erroneous doctrines and deeds Divinely permitted." "And the children of the church shall perish by the sword of war, revolution and anarchy." Whether he means this first part in a spiritual or literal sense makes no difference for it has utterly failed as a prediction. Remember this was written about the time that the United States entered the world war. On page 485 we find another, "Also in the year 1918, when God destroys the churches wholesale and the church

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members by the millions, it shall be that any that escape shall come to the works of Pastor Russell to learn the meaning of the downfall of ‘Christianity’.” Note this was written at least eight years ago and was to be fulfilled in 1918. We have all been so dumb, that we did not know even when the catastrophe occurred. But we “who escaped,” see that instead of this direful calamity happening in 1918, the world war ended and the nations were forming a covenant for universal peace. But as we read on in this “Post-Humous work of Pastor Russell” (see title page) the wonders increase. The text is Ezekiel 33:21 (page 530) and the heading is “Pastor Russell heard again.”

“On that momentous day came the tidings ‘The city is smitten.’ Pastor Russell’s voice was stilled in death on Oct. 31, 1916. If an application of Ezekiel’s period of dumbness is valid here as a time feature, the tidings, the realization that Christendom is smitten by the onslaughts of revolution, might be expected to flash throughout the world on or about April 27, 1918, a year, five months and twenty-six days after the death of God’s great watchman” (Pastor Russell). It is very certain from this and kindred statements that this writer, indorsed by the International Bible Students’ Association, predicted that at a definite time, April 27, 1918, there would be the overthrow of entire Christendom and the “little Flock,” the I. B. S. A., would be glorified. On page

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64 he speaks of "The glorification of 'The little Flock' in the Spring of 1918," etc. But he says farther, "As in Ezekiel 24:27 this would be a sign, an indication to Christendom of the truth of Pastor Russell's commission from the Almighty" (page 530).

Well if this "is a sign to Christendom of the truth of Pastor Russell's commission from the Almighty," then as the sign is an immense failure, so the commission must be a colossal delusion. "God's great Watchman" has gone down from his tower and his followers have learned nothing by his mistakes. They predicted a terrible catastrophe to occur in 1918, which turned out in the nations signing a world Peace Pact, while Pastor Russell predicted a reign of peace after 1914, when there came a four years World War. It has proven to be just the opposite in each case.

CHRIST'S SPIRITUAL COMING

When 1874 and 1878 passed by and no Christ nor kingdom appeared, then it came to Pastor Russell that Christ must have already come for his dates had arrived and they could not be wrong. So he said that Christ *had* come but was invisible. The only luminary that was visible was Pastor Russell himself and his teaching; and from his "Watch tower" poured forth volumes of literature. It is very evident that he thought that Christ's "invisible presence" was to be manifested through him, His

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prophet or mouth-piece. As the invisible presence of Christ has been with His church since Pentecost, when the Holy Spirit came (Matt. 28:20; John 14:21), what more has happened since 1874, but the presence of Pastor Russell. So the Scriptures had to be twisted to suit this new theory. Even the Lightning that "cometh forth from the East and is seen even unto the West" is made to mean, "As the bright shining (of truth) emerges from the east and illuminates even unto the west." The context makes it certain that when Jesus used this simile of the lightning flashing forth, that He was expressing in the strongest way just the opposite of Pastor Russell's teaching.

CHRIST'S PRESENCE VISIBLE

Jesus says, "If they shall say unto you 'behold he is in the wilderness'; go not forth." Do not even go to see. If they say, "Behold he is in the inner chamber (that is, He is present but you cannot see Him; He has come, but He is hidden "in the inner chamber"; "Christ's Power and Title of King was assumed in A. D. 1878," but it was invisibly done "in the inner chamber") "BELIEVE IT NOT," says Jesus. "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man" (Matt. 24:26, 27). If the lightning shines "forth in the east you can see it unto the west." It cannot be hidden for the whole

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heaven is aglow with its flash. Jesus could not express more strongly that His Coming was to be visible; so plain that all would see and know. Do not follow any healing cult like "Christian Science" off into the wilderness; do not go peeking into the inner chamber for an invisible Christ; for if you can see the lightning when it flashes you will know when my glorious presence is manifested.

PAROUSIA-PRESENCE

The Greek word Parousia does mean "Presence." It means that the person has *come* and is now *present* to be seen and not to be invisible as he was when he was absent. It is a strong word that is used to distinguish Christ's Visible presence from His invisible presence which has existed since Pentecost. The invisible kingdom, that Jesus said "is within you" and "comes not with observation" (Luke 17:20, 21) came with power at Pentecost 30 A. D. by the coming of the Holy Spirit to dwell and reign "within"; which is the reign of God in the heart. Jesus came at Pentecost in the power of His advocate, as He promised in the Great Commission "Lo, I am with you always even unto the end of the age" (Matt. 28: 20). But after the end of this Gospel age, through which time He has been invisibly present, He will "come in great glory and power" to be *Visibly Present* which is His "Parousia." It is this glorious Visible PRESENCE, when "we shall see Him as HE

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IS" that is expressed in the word Parousia, which is never used to express His invisible presence. So, brethren of the I. B. S. A., the invisible presence of Christ did not begin in 1874 A. D.

PASTOR RUSSELL'S VAGARIES

We have no desire to follow Pastor Russell into all of his vagaries and twistings of the plain word of God in order that he may explain away these verses that so clearly destroy his theory that Christ has already come in His Parousia. Take for example where he tries to evade the force of Paul's statement in I Thess. 4:16: "The Lord Himself shall descend from heaven with a shout." He says that this only means "the shout of encouragement" to help the people "who for the past fifteen years have risen up to exert their rights" etc., (page 146). Well, a *shout* that lasts fifteen to forty years is SOME Shout. It is sickening to see such a "wresting of the Scriptures" to maintain a wrong theory.

When Jesus says, "Fear not, little Flock" why should the I. B. S. A., think that Christ's disciples should always be a little flock?" If a queen would say to her son, "Don't cry, little boy, for some day you will be a king"; would it not sound foolish for her to still call him "little boy" after he wears a crown as king The number of the flock that John saw following the shepherd before the throne is so great that "no man could number them" (Rev. 7:

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9, 17). They are more than the myriad of angels who could be numbered (Rev. 5:11). Then again, would it not be better to change the watch-cry from "Millions now living shall never die" into "Millions now dead spiritually" we will try to make alive by preaching with all of our might the glorious Gospel of Christ which is God's power to save? (Rom. 1:16; I Cor. 15:3, 4).

THE FINISHED MYSTERY

This volume of about 600 pages, dated 1917, is published by the International Bible Students' Association as the seventh volume, thus completing the series. It is called the "Post-Humous (after death) work of Pastor Russell." It consists of running comments upon the books of Revelation, Ezekiel, etc. From this book we took "Nahum's Railway," "Birth of the Antichrist," which we noticed in the previous chapter. It says the seven great messengers to the churches as the stars in Christ's hand (Rev. 1:16, 20) have been "St. Paul, St. John, Arius, Waldo, Wycliffe, Luther and Pastor Russell." "The special messenger to the last age of the church was Charles T. Russell" (page 53). It also states that "Pastor Russell is a member of the great High Priest and as Christ's representative in the world, the *sole* steward of the 'meat, in due season'" (page 483). We will let the I. B. S. A., thresh out with the pope who is to be the *sole* steward and *Christ's Representative* in

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the World.” It says the “prophet Ezekiel types this servant” (page 367) who is the sole steward (Matt. 24:44-47). So all through Ezekiel’s prophecy he is used as a type of Pastor Russell. In Rev. 7:2 when the angel, who, he says, is Christ, “cries with a loud voice” “Pastor Russell was the voice used.” He is “One of the noblest, grandest characters of all history.” “He towers like a giant unmatched” (page 125).

Not only is Pastor Russell unduly exalted all through this book, but the I. B. S. A., comes in for its share. In Rev. 5:10 “Kingdom and priests” has this comment. “The kingdom class proper will consist *only* of our Lord and His ‘elect’ Little flock” (page 102). This is quoted from Pastor Russell. “The glorification of the ‘Little flock’ in the spring of 1918 A. D.,” (page 64) must have been done invisibly, like all the other predictions for they are never seen. Pastor Russell’s “Little Flock” consists of the I. B. S. A. *only* for there are only two classes: “Those in Present Truth and those who are out of it” (page 419).

CHANGING OF DATES

In this book there is a readjustment of dates. 1878 becomes the great year and by adding forty years, it brings 1918 A. D., to be the time for “The entire destruction of nominal Christendom, 40 years after the beginning of the harvest (1878), which brings

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1918" (fly leaf at end). This is an entire change as seen by the following. "Re-examine the table (which is Pastor Russell's) Vol. 2 pages 246, 247; change the 37 to 40, 70 to 73 and 1914 to 1918, and we believe it is correct and will be fulfilled 'with great power and glory' (Mk. 13:26)." So in this book, 1918 A. D., and not 1914 is the great date for the destruction of Christendom and the glorification of the "Little Flock," the I. B. S. A." It was to be done "With great power and glory" (Mk. 13:26).

THE I. B. S. A. HAS NO MESSAGE

Hear this startling statement: "The Spring of 1918 will bring upon Christendom a spasm of anguish greater even than that experienced in the Fall of 1914" (page 62).

Why is it that such a startling statement as the above with others even more so, fell upon ears so dull, that it was almost unknown that the predictions were made. And yet when a few score of deluded Adventists, recently set Feb. 6, 1925 as the time of Christ's advent, the Dailies with startling headlines proclaimed the news from coast to coast giving the pictures of the simple hearted expectants. The reason is that the I. B. S. A. has no message that the people will receive. It has cried "Wolf! Wolf!" so long and so loud as a false alarm, that no one pays any attention to their startling subjects. Their speeches continue to be so full of doleful pictures

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and dire calamities that they have a tendency to produce the very trouble they predict. These very speeches are however the best evidence of the utter falsity of their predictions, viz., that seven to eleven years ago Christendom was to be destroyed, and the kingdom of Christ set up, and the I. B. S. A.—the Pastor's “Little Flock”—was to be glorified and that was to be done with *great power and glory.*” “*Quo Vadis?*”

CHAPTER XXV

“Millions Now Living Will Never Die”

WHEN one goes through Pastor Russell's mass of dates, and studies the reckless figures of the “Finished Mystery” and those of Judge Rutherford, he is reminded of the Millerite preacher in the “Hoosier Schoolmaster” who could take any set of figures you might give him, and by adding or subtracting, he never failed to produce A. D. 1844. Why does Pastor Russell use seventy jubilees in his jubilee cycles? Because the captivity lasted seventy *years* is no reason whatever. “The land was to enjoy its sabbaths for seventy years” and not for seventy jubilees (II Chron. 36:21). Where is there a hint in the Bible about any jubilee of jubilees? The set days and years of Jehovah had their limit in the fiftieth year, which was the year of jubilee, and there is not a hint for any further time of reckoning. The only apparent reason for all these assumptions is that Pastor Russell must get his figures 1874. But nothing happened in 1874, but Pastor Russell and this date has now been abandoned by his followers for the year 1878.

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JUDGE RUTHERFORD'S DATE 1925

Now we ask the same question of Judge Rutherford. What right has he to take these same seventy jubilees, of which the Bible says nothing, in order that he may get his figures for 1925? (Pages 87, 88, "Millions now living will never die!") By what authority does he make the following statement, "Other Scriptures show that there were to be seventy jubilees kept" (Jer. 25:11; II Chron. 36:17-21). Now he must certainly know that these verses say no such thing, nor teach any such thing. In each one of these quotations, and also, in Dan. 9:2, it says years and not jubilees. It says "until the land had enjoyed its sabbaths: to fulfill three score and ten years." There could be ten sabbatical years and possibly two Jubilees but no more during that period, while the land was desolate. "Seven" was the multiple and not seventy nor fifty. Then why does not the Judge begin at the time when the land became desolate to count his 3500 years. This would be the logical place; but it would land him into 2900 A. D., is the reason. Then how is it that the Judge makes seventy jubilees to be 3500 years, while Pastor Russell, "the sole steward," makes these same seventy to be only 3449 years? Then again, why is it that Pastor Russell beginning at the same place makes the seventy jubilees end at 1874 A. D., while the

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Judge makes them end in 1925? This is much like the preacher in the "Hoosier Schoolmaster." The fact is that both of them begin at the wrong date and work on a wrong principle and produce dates that have been proven to be utterly false; and this one of Judge Rutherford for this autumn of 1925 will add another fizzle to their long list. Already they have to their discredit A.D. 1874, 1878, 1914 and 1918 and the next one to follow will be 1925 A.D. Note that each one of these dates have been solemnly set by them for the return of Christ to reign, while the last three predict the entire overthrow of Christendom and the full establishment of the kingdom of Christ on earth. Oh that some serum may be found to cure these zealous people of their malady of "Date-setting."

ABRAHAM AND ISAAC RETURN TO EARTH

Let us notice the latest date and prediction given by Judge Rutherford upon whom has fallen the mantle of Pastor Russell. In his pamphlet, "Millions now living will never die," on page 88 he says, "We may expect 1925 to witness the return of these faithful men of Israel (Abraham, Isaac and Jacob) from the condition of death, being resurrected and fully restored to perfect humanity and made the *visible*, legal representatives of the new order of things on the earth." On page 89 he further states:

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"Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews chapter eleven, to the condition of human perfection." "These constitute the princes or rulers in the earth." Now all this is to occur within six months—Fall of 1925—and it predicts the entire overthrow of the present order of things and the establishing of the kingdom of God with Abraham et. al., as princes and rulers of the earth. Not only are the adherents of this faith expecting the return of the heroes of Heb. 11:1-40, but that their own loved ones will return and they are getting their rooms ready for occupancy. But we have no confidence in the prediction. It is built upon a wrong basis. There will be no appearing of Abraham, etc., until Christ appears in glory. That is the next great event. "When Christ who is our life shall be manifested then shall ye also with Him be manifested in glory" (Col. 3:4). We leave Judge Rutherford with his date and prediction. The only certain thing about the time of our Lord's Return is given in Matt. 25:13, "Ye know not the day nor the hour!" "Watch ye therefore!"

We have only the kindest feelings toward the I. B. S. A. We have written plainly for their good, for they run along lines almost parallel with great events that are clear fulfillments of prophecy. The

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“seven times” of Dan. 4:32; Lev. 26:18, 21, 24, 28, are legitimate, but the 2520 years are fulfilled in two periods. About 606 B. C. was the beginning of the transfer of rule from the Jews to the Gentile powers. So the world war, beginning in 1914 A. D., which was the end of the 2520 years, brought forth the promise of the larger nations for the restoration of the Jews to their home land. But it was not until 586 B. C. (Jer. 52:12), that Jerusalem was wholly destroyed, when the rule passed completely to the Gentiles. So in adding the 2520 years to 586 B. C., we have about 1934 A. D., when the Jews should be fully restored to Palestine and “The Times of the Gentiles” will fully end. On August 1st, 1914, the very day the World War began, the Jews in Europe were commemorating the twenty-fifth hundred anniversary of the destruction of Jerusalem. Add twenty years and you have 1934 A. D. But even these dates do not set the time of Christ’s return. One great cause of the numerous mistakes in the teaching of the I. B. S. A., has been their wrong dates. To maintain the date of 1874 and 1878 they adopted the erroneous position of the *invisible* presence of Christ. To do this they explained away I Thess. 4:16-17; Acts 1:11; Matt. 24:27, 30, etc., and kindred passages, so as these the strongest proof texts were made useless they never quote them to prove the second coming of Christ. Then the

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running comments on Ezekiel, Revelations, etc., in "The Finished Mystery," are nothing but the erroneous views of the author expressed. Such methods are worthless to obtain a proper exegesis or interpretation of God's word.

CHAPTER XXVI

Universal Peace Before Antichrist

INSTEAD of the entire destruction of nominal Christendom in 1918 A. D. it was the year when the war ceased and a world Peace Pact was signed and since which time the nations have been moving toward universal peace. The elections in England, France, the United States and now in Germany forecast a stability of governments; that augurs, for a time at least, a condition in the world, that is the opposite of that, which many prophetic students have been predicting. Excitable France needs to think again before she gives vent to any more verbal explosives. The last man in Germany that would start another war, is the old Warrior, who knows what a tremendous task it is to prepare, equip, and carry through to a successful issue a world war. He realizes that when defeat came after decades of intensive preparation, what hope would there now be of success in Germany's present helplessness. It could only result in another exchange of Elba for St. Helena.

GERMANY AGAIN PROTESTANT

No German knows better than Von Hindenburg, that the great need for the "Vaterland" at this hour,

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is to win respect and confidence of the nations among whom she hopes to rise to a place of honor. The ambition that his election has aroused can only be satisfied in *Industrial* supremacy; so his slogan is "Everybody to work." If her place of honor is to be attained it must be by Germany assuming heroically her obligations. The Allies would have had much more reason for fear had a Communist or even a Catholic been elected. The old Protestant Marshall put God back into the oath that he took, which ex-president Ebert had omitted. Hoch Von Hindenburg! Let us hope that he may be as impervious to the influences of the Vatican as he is to the Soviet of Russia. Better to have no experience in civil affairs, than to be like those before him, using what diplomatic skill they had to evade doing the very things that were needed. We must not forget that fifty years ago, before she was seized by an infidel and bellicose spirit that brought ruin to her greatness, Germany was one of the strongest Protestant nations on the earth.

A UNIVERSAL GOVERNMENT

Let us remember that the eighth head ("The Beast Rev. 17:8, 11) is to bear sway over all the earth (Rev. 13:7). Though not in equal force, yet its authority is to be admitted by all nations (Rev. 17: 12, 13). Such a government can never be attained by conquest. It has been attempted many times but has always failed, of which Napoleon and the late world war are ex-

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amples. This is an age of Democracy. The people rule; either under a king with limited powers like Great Britain, or under a President, who is a real head, like the Republic of the United States, or even under dictators permitted by the governed, like Italy and Spain and also in Russia. These governments are described by "the feet and toes, part of potter's clay (Democracy) and part of iron (Rome)" (Dan. 2:33, 41-43); and also by the "little horn, having eyes like the eyes of a man and a mouth speaking great things" (Dan. 7:8). That is, it is humane, intelligent and yet "speaks with Great Authority"—a Republic with iron in it (Rev. 13:2, 5). Now a Universal government that would include all of these; iron-clay Republics and Democracies, etc., can be possible only as described in Rev. 17:13. "These have one mind and they give their power and authority unto the beast." These will constitute a Federation of governments spoken of as "ten horns" or government (Rev. 17:12), who with the beast, or as the Beast's executives will destroy the Harlot (Rev. 17:16, 17) and will "war against the Lamb" (17:14; 19:14, 19).

COMPOSITION OF THE BEAST

As we have shown in Chapter three, Autocracy has been superseded by Democracy. The iron in the feet and toes is being covered by the clay, so the last government is "partly strong and partly broken" (brittle). The clay-extreme democracy-like Russia

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under Kerensky, cannot govern itself; so “the iron (Rome)” minglest with the clay to give it strength. It “mixes with the miry clay.” The *miry* clay will stick some to the iron, but they will not amalgamate. So the governments of these ten federated kingdoms will be restless and unsatisfactory, and yet like Russia, Italy and Spain, etc., they will not know how to change. They know a dictatorship is wrong and yet they dare not violently throw it off for they fear anarchy more, so they endure. “They (iron-Rome) shall mingle themselves with the seed of men.” That is, “the seed of men” is the universal democratic spirit that pervades the earth; but they do not adhere “as iron doth not mingle with clay” (Dan. 2:34, 41, 43). More and more will Democracies permit the iron to come in, and probably Germany may grant more power to her President than he has at present or may change to a limited monarchy. The great controlling idea, however, will be to glorify man. The very number and name of this last government is 666 which “is the number of Man”—Mankind (Rev. 13:18). The source of its authority and power will be within itself and Satan and not in God. Like the Modernist in religion, whose source of authority is in his “Inner Consciousness” and not in the Bible. Its blasphemy at first, will consist in its boastfulness over the past, when men believed in a Personal God and worshipped Him, as revealed in His Word, as Creator, Preserver and Redeemer of men.

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THE LEAGUE OF NATIONS AND PEACE

We have been describing the government as it will exist at the close of the seventh head, which we call the League of Nations. The angel in Rev. 17:7-17 describes how this last government—the eighth—which is the Beast of Rev. 13:1-7, came to its maturity. Then it absorbs the last three heads viz. the French Revolution, Napoleonic empire, The Central Powers and the League of Nations (Dan. 7:8, 20; Rev. 17:11) and becomes the eighth universal government. It then becomes the “Lawless, Blasphemous” government with the False Prophet (II Thess. 2:1-8; Rev. 13:1-17 etc.). The coming of the Proletariat government of the French Revolution under the control of Napoleon; and of the free states of Germany under the reign of the Kaisers, presage what may come to the world under the League of Nations, when the Proletariat—“the clay”—unites with the “iron” and forms the Antichrist and Satan unites all of these heads into one government—“The Beast.” But during the rule of the League of Nations, there will be universal peace; for Christ comes just before the reign of the Antichrist, to take out His church, and that is the time “when they are saying Peace and Safety” (I Thess. 5:2, 3). And this is the cry that has already commenced and will not let up until nominal peace comes. “Safety First” is a motto seen everywhere and safety meetings are prevalent.

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The idea of safety will bring peace. When the people, who rule, realize what an "Air Raid" means, when ponderous planes are loaded with terrible explosives, wars will cease. Peace will come, not so much on altruistic principles as in exercising some "horse sense" for safety. "Peace and Safety" is the cry everywhere and it will grow louder as we get out from under the benumbing "gasses" of the world war.

THE FIRST FIVE SEALS

When Jesus takes the book out of the hand of the Father (Rev. 5:1, 7), who alone has "the times and seasons set within His own authority" (Acts 1:7; Mk. 13:32); He proceeds to open the seals which unfold the stages whereby His reign is to be inaugurated upon the earth. It is a moment of such tremendous significance that all heavenly beings and every created thing on earth and sea burst forth into such glorious praise that in extent and intensity there is nothing to equal it in the Bible or out of it (Rev. 5:8-14). Why is this great commotion? Because John is about to receive some information? Who can believe it? The only adequate cause is that Jesus is about to begin His reign of Righteousness upon this earth. And it is no wonder that every created thing in heaven, earth and sea bursts forth into such mighty volumes of praise seeing that "the whole creation, groaning and travailing in pain together until now, is about to be delivered from the bondage of corruption into the

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liberty of the glory of the children of God" (Rom. 8:21, 23).

1. The opening of the first seal (Rev. 6:2) reveals a White horse. In Rev. 19:11, 14, we find that the white horse represents Jesus and his army, and in Matt. 24:14 we find that the evangelization of the world brings the end. So the white horse represents the great movements of the Holy Spirit at home and in World Evangelization. This is seen in the great missionary movements of this generation.

2. The opening of the second seal (Rev. 6:4) reveals a Red horse. "The great sword," to "Slay one another;" and "to take peace from the earth" describes the late world war.

3. This seal (Rev. 6:5,6) reveals a Black horse, whose rider "had a balance in his hand" weighing out "wheat and barley," making "war bread." It denotes the world's conservation of food for "the fourth part of the earth" (vs. 8). It was much in evidence in 1917-1918 A. D. in "meatless, wheatless," etc., days.

4. The fourth seal brings out "A Pale Horse" whose rider's "name is Death" (vs. 8). This word death is called "Pestilence" in the margin. This horse appeared in 1918 and more people died of the "Flu" in five months than were killed in the four years of war.

5. But in this same eighth verse we read "And there was given unto them authority over the fourth

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part of the earth, to kill with the sword and with famine and with death (pestilence). It was just one-fourth part of the earth, Europe and Russian and Turkish Asia, where the battles of the world war were fought, and also where the famine and pestilence prevailed and still prevails. While the whole world was affected yet these scourges were confined to one-fourth part of the earth. Note, that these three seals being placed together as taking effect in one-fourth part of the earth localizes them to a brief space of time.

FIFTH SEAL DIFFERENT FROM OTHERS

Now after these four seals were opened, which have already been fulfilled, we come to the fifth seal (Rev. 6:9-11) under which we are at the present time. This seal differs from the others and also from those that follow. There are no scourges coming on the earth, as under the second, third and fourth seals, nor the earthquakes and commotions in the heavens and times of terror that occur under the sixth. It seems to be a respite—a breathing spell before the storm breaks. It concerns only the martyrs, who are in heaven. Their blood had been poured out for their testimony, and they probably know that Jesus had taken the book out of the Father's hand and was preparing the earth and its people for His coming reign. When there comes a lull in the process their impatience is shown in their cry "How long, O Master, the Holy

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and True, does thou not judge and avenge our blood on them that dwell on the earth" (vs. 10). This is not a cry for revenge, but the same cry as that of the widow in Luke 18:1-8, a cry for the righting of wrongs. Jesus seems to have this scene before Him as He says:

"Shall not God avenge his elect, that cry unto Him day and night, and yet He is long suffering over them? I say unto you that he will avenge them speedily. Nevertheless, when the Son of man cometh shall He find faith on the earth?" (Luke 18:1).

ONLY A LITTLE TIME

Here Jesus alludes to His coming again. But as the time was not due for the signs in the heavens to appear, which accompany Christ's "coming on the clouds;" "there was given them to each one a white robe; and it was said unto them that they should rest for *a little time* until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course" (vs. 11). This shows that there had been no "Translation of the saints up to this time; but the event was near for it was only "a little time." The white robes that were given to them, we see them wearing before the throne in Rev. 7:9-14, which was the end of "the little time." So this fifth seal covers only a little time. But we find another allusion to this "little time." In Rev. 17:10 we find "They are seven kings; the five are fallen,

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the one is (the sixth) and the other (the seventh) is not yet come: and when he cometh, he must continue a *little while.*" Now as this Seventh head continues only a "little while" and yet continues until the Eighth which is the last; and the Fifth seal continues also only a "little time" and yet continues until the sixth seal when the heavenly and earthly signs appear (6:12-14, Matt. 24:29); then they probably cover the same period of time. It also shows that the "Rapture" occurs at the end of the seventh head and at the beginning of the eighth—The Antichrist.

THE FIFTH SEAL AND SEVENTH HEAD CLOSE TO THE END

Then it is very evident that the opening of the fifth seal and the rule of the seventh head, which we have assumed is the League of Nations, are separated only a little while from the appearance of Christ for His bride and also the revelation of "the Lawless One" "The Beast, the Antichrist" (II Thess. 2:8, 9; Rev. 13:1-7). Again, as the fifth seal is so near the end, why should not the second, third, and fourth seals be near the end also, seeing that they are so linked together. Especially is this true when the second, third, and fourth seals are bound together in Rev. 6:8 where their activities are confined to "one fourth part of the earth." This localizes these three seals, and forbids the idea that they cover the history of events since the time of Christ. Therefore during

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the time of the seventh head—the League of Nations—there is a cessation of the scourges of war and famine and pestilences—a time of reconstruction when mankind can, under God's grace give full vent to their ambitious schemes, that is, to try some of their “Panaceas” to cure all the ills of mankind. Man, as usual, will become conceited, head-strong, God-forgetting and God-defiant; so God will let man carry out his portentous plans to build his “Utopia” without God. All of these traits and features of the Beast government will begin to manifest themselves under the seventh head, until God will finally withdraw and let man do his best.

GOD'S PEOPLE PROTECTED FROM BEAST

In order that Man may have unhindered sway and also all the credit (?) God and Christ appear and take under their protection the entire church of God. (1) By translating those who are prepared, viz., “The overcomers” (Rev. 3:21); “those who love His appearing” (II Tim. 4:8); those who are supplied with the oil (the Holy Spirit) so their light will not go out (Matt. 25:1-13) during the skepticism that will prevail even in pulpits and colleges during “the last days” (II Tim. 3:1-7); “to them that wait for Him” (Heb. 9:28); to those who watch and supplicate (Luke 21:36). All of these are represented in the “Masculine child” and will be “caught up unto God and unto His throne” (Rev. 12:5; 2:26, 27; 7:9-14).

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But the woman, who represents also God's people, who were not ready, will flee "into the wilderness, where she has a place prepared of God, that there they may nourish her a thousand two hundred and three score days" (Rev. 12:6 cf. vs. 14; 13:5; 11:2, 3; Dan. 7:25). These figures mean the same time, which is the time of the reign of the Beast, which is three and a half years. While not translated, they are protected in this place, which God has prepared (vs. 6). As we have before stated this may be the United States, which three centuries ago was a wilderness and has been wonderfully prepared of God to protect its citizens in civil and religious liberty, which protection has been written into its constitution.

SATAN'S REIGN ON EARTH

When the "Man child," which is Christ and His prepared ones, are caught up to the throne of God, they overcome Satan and he is cast down to the earth (Rev. 12:11, 12). With the presence of Satan there is evolved the two Beast government, which is produced by the seizing of these federated kingdoms, and all these evil forces that had been maturing; and organizing them with his skill and cunning into a more compact world government. The False Prophet will also form a world religion, for a world state, out of the great religions of the world, that have not only been tolerated, but welcomed under the League of Nations. Then under this Satanic government, the human race,

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those who had said "We will not that this man (Jesus) reign over us" (Luke 19:14, 27) will run madly on "*Until there was no Remedy*" (II Chron. 36:16). When Christ had taken out of the Jewish nation His church, and had called His disciples out of the doomed Jerusalem, how swiftly did that rebellious nation go to its destruction. So will it be with the world itself, when God calls out His obedient people, "*He will avenge them speedily*" (Luke 18:8); everything will move swiftly to the end. The Christ will descend with this mighty host, whom He has gathered out all the nations (II Thess. 2:1; Rev. 7:9, 14; 19:11-21) and after destroying all false governments in state and religion will rule the world in Love and Righteousness.

"All hail, thou glad tomorrow!
Speed by, slow footed years,
The end of mortal sorrow,
Before my sight appears,
Yon city, bathed in splendor,
Life's fair, immortal tree,
The light serene and tender,
Of the Kingdom yet to be."

—THORO HARRIS.

CHAPTER XXVII

Christ the King Eternal

WHY should it be thought incredible that our Divine Lord should return to this earth to reign as its Rightful King? He has been here once and mingled His tears, groans and blood with this sorrowing, burdened and blood-stained world. He so loved it, that He gave His heart's blood to redeem it, and He said of His Father, "God so loved the world that He gave His Only Begotten Son" to keep it from perishing. So then why should He not return and bring this mighty struggle of the ages to a glorious consummation. He said He was coming back to reign, after he had received His kingdom, and that He would give awards to His servants—the church—and destroy the enemies of His righteous kingdom (Luke 19:12-27). To Pilate, the representative of the world powers, He said "Thou hast said that I am a king. To this end have I been born and to this end am I come into the world" that is to be its KING. He said "I bear witness unto this truth" when He knew it would impale Him on the cross. At His ascension the two men in white apparel, said "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven"

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(Acts 1:11). Nothing could be plainer than the words of these heavenly messengers. You *saw* Jesus ascend until a cloud received Him out of your sight? Yes: Well "in like manner" shall "this same Jesus *so* come" (cf. Matt. 24:30). Over and over again did Jesus tell them the same thing: and at least ten times He told them to watch and be ready for His return. Peter, Paul, John, James and Jude say many times that He was coming back and this was after the coming of the Holy Spirit.

FIRST ADVENT OF JESUS

The greater wonder is that Jesus came the first time and was born in a lowly stable, took His place among earth's toilers, until He moved out into this sin-stained world with His Words of Spirit and Life; touching its diseases with His healing hand of power, and at last dying of a broken heart for its sin. No one yet has realized the prodigious fulness of that impact of Jesus the Christ upon this old world. He came into full contact with every phase of its complex life, both within and without. He sounded to its depths its lowest strata, scaled its loftiest heights and encompassed its breadth to its fullest extent and reached down to its most insignificant details bringing them under His careful scrutiny.

COMPASSIONATE AND RIGHTEOUS TO ALL

He with great faithfulness gave to each case the treatment that was needed. He was the same great

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“teacher come from God” to the woman at the well as He was with Nicodemus the ruler of the Jews: to the sinful woman of the street as He was with the haughty Simon the Pharisee. Jairus, the ruler of the synagogue had to wait for the touch of faith of the penniless, suffering woman before his daughter was healed. How merciless He was with “the rich fool” and yet how jubilant over the widow and her two mites. How the covetous Pharisees, “who set all others at naught,” squirmed when He told them of the tremendous change that heaven gave to “Dives, clothed in purple and fine linen, faring sumptuously every day,” and Lazarus the poor beggar who sat at his gate; and how they scowled when they saw the repentant Prodigal rejoicing on the inside, while they were as the elder son, pouting on the outside. His life touched even the Lady of the Governor’s Mansion and yet the “Mary of Magdala” and the forgiven woman in Simon’s house loved the most, because they were “forgiven much.” Not because their sins may have been greater, but what there was, whether great or small, was dead and the sinner with it, while in others the *moral self* dies so hard. Oh the rich fullness and self abandonment of the love of the weeping Magdalene at the tomb as she said “Tell me where thou hast laid him and *I will take him away*” (John 20: 15). Those who were driving the nails through the tender palms and feet were the objects of His prayer “Father forgive them for they know not what they

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do" and it was the thief at his side, who heard the gladdest message of acceptance, while the supercilious Herod was "answered not a word." Oh Beloved, would you not love to have Him to be your King?

CHRIST AND HIS LIFE INTERWOVEN IN HUMANITY

It is thus that Christ and His life have become so interwoven with the human race that they are inseparable. Whatever He touched, and He touched every phase, was either transformed into His eternal kingdom or was rejected and cast aside as worthless. Not only was this true of Him while He was in the flesh, but it has been true ever since. His life, what He said and did and the lessons that are taught by His contact with humanity, have been faithfully recorded by the Holy Spirit and wherever this life is read or told it has transforming power and the work of separation unto life or unto death goes on. And this work will go on until the great harvest; when He will gather all that are His into His Glorious Kingdom while the tares and that which is worthless will be cast into the fire that is unquenchable, which will be fully consummated at the final Judgment (Rev. 20:14-15). It is a great Magnet, that is touching each generation, drawing unto itself the precious metals, lifting them out of the dust and debris of the earth so that "they shall shine forth as the sun in the kingdom of my Father" (Matt. 13:43). And this is the reason for the great

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"Urge" that Jesus has placed upon the preaching of this gospel "among all the nations." "Go ye into all the world and preach the Gospel to the whole creation," "To the uttermost parts of the earth." "Preach the Word:" in season or out, says the great Apostle and "Woe is me if I do not preach it." So Jesus cannot help being the KING; for He is its LIFE. "All believe into Him," "All are baptized into Him," the church is His body of which He is its Head, while His Spirit is its heart and life.

CHRISTIAN UNION

This is Christ's great Postulate for the Unity of Believers, for which he so earnestly prayed. "I in them, and Thou in Me, that they may be perfected into One; that the world may know that thou didst send me" (John 17:23). This is His plan and He has no other, in fact there can be no other. All of these schemes for union by the compromising of truth are worse than useless; for the great postulate of Christian Unity is the Love of and Obedience to the Truth, which is Jesus "the Way the Truth and the Life." Truth is *one* and all separation from truth brings division; and the cause of all the divisions that exist in the church of Christ to-day is because of these departures from the truth. When Christians are ready to throw away all authority but Christ (Matt. 28:18), and all man-made creeds, every one of which shows human mis-

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takes and limitations, and then take the divinely inspired New Testament as their all sufficient and alone sufficient guide; and then abandon all human names and human organizations except those which are shown to exist in the New Testament Church or might be necessary to carry out the great commission of our Lord for the Evangelizing of the world, then and only then is Christian Union possible.

NEW TESTAMENT; SIMPLE BUT COMPREHENSIVE

No creed or confession of Faith is so simple and so easily understood as that of the New Testament. "Thou art the Christ the Son of the living God" was Peter's "Confession of Faith" which he received from God (Matt. 16:15-19). Immediately was this made by Jesus "the creed" of His church. "Upon this Rock I will build my church." John's Gospel was written to prove this same "Confession of Faith" (John 20: 31) and Jesus says "He that confesses Me before men him will I confess" and He never required more. Paul makes it the all comprehensive "Confession of Faith" (Rom. 10:9, 10) and speaks of Christ and Timothy making the "good confession" (Tim. 6:12, 13). Thus the four Gospels which contain nothing else but His Words and deeds give to us the CREED which is CHRIST. Then the "Acts of Apostles" tells of the birth and organization of the Church of Christ, and its history for nearly forty years under the direc-

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tion and guidance of Christ and His holy Paraclete. All things that one needs to know about conversion, its causes and manner can be found in this book. It is a book of the Acts of the Holy Spirit and of conversions. Here we find the conversion of Christ's murderers and persecutors and also of devout persons like the Eunuch, Lydia and Cornelius, and of all classes, giving us the meaning of conversion in the concrete as well as in doctrine. Here is the Norm or Model for all churches of Christ to follow. Then the twenty-one Epistles that follow, give to us all things that the Christian needs to know for the church and individual life. Then at the close of the book the doors are thrown ajar that we may see the glorious consummation in the visible kingdom of Christ on earth. This Creed and Guide was all sufficient for the first centuries and kept the Church united and victorious, and it can do the same to-day.

CHRIST'S SPIRITUAL BODY TRANSLATED

As Christ is the great Magnet, that has drawn out of the world the children of the kingdom, when He appears "on the clouds of heaven with power and great glory," the living saints will be suddenly changed "in a moment" (1 Cor. 15:23, 51, 52) "and the dead in Christ shall rise first; then we that are alive shall together with them be caught up in the clouds, to meet the Lord in the air" (I Thess. 4:16,

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17; Matt. 24:29-31; Rev. 6:16, 17; 7:9, 14). We see here that instead of Christ coming with His body—the church—to reign, He takes them out of the earth up into the clouds and before God's throne. But in Luke 19:12, 15-27 and in Rev. 19:11-21 we see Him coming with these saints to reign on the earth. This shows that Christ's coming is in two stages, viz., His appearing on the clouds to take His bride out of the earth, while the present world system is being destroyed and then His coming back with these saints to reign in glory. After the translation of the saints as described in Rev. 7:9-17 there is no place for the church to be on earth until we reach (Rev. 19:14, 19; 20:1-6). Rev. 9:20-21 shows that after the saints are caught up (7:9-14) there were only the obdurate sinners left for the plagues. Rev. 13:1-17 also excludes the church, for when the Beast, etc., "wars against the Lamb" and His overcomers (Rev. 17:14) he himself is overcome and not the church. But the saints of Rev. 13:7, who are overcome by the beast are probably the 144000 sealed Jews who were left on the earth, and are also mentioned in 12:17 as "the rest of her seed" to distinguish them from the translated ones spoken of as the man-child (12:5). Then in Rev. 14:1-5, we see this same company with glorified bodies showing their resurrection. The book of Revelation makes this distinction very plain between the translation of the saints (Rev. 7:9, 14) and the returning

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of Christ with these saints in Rev. 19:11-20:6. In the Olivet discourse Jesus gets no nearer to the earth than the clouds except in Matt. 25:31-46. And this appearance in the clouds is the great event to which Jesus continually refers when He says "Watch," etc. For at His appearance in the clouds, where according to Paul we are to meet Him (I Thess. 4:16, 17; cf. Mark 13:24-27, etc.) Pauls says significantly; "So shall we ever be with the Lord." That was enough for Paul and ourselves. With our glorified, spiritual bodies and with HIM—what need we more? While Paul calls this "Our gathering together unto Him," yet he clearly indicates the second stage, when Jesus shall return with these saints, He had gathered, to destroy the "Man of Sin" (II Thess. 2:3, 8). It is the same in 1:7-10 where Jesus comes "with the angels of His power in flaming fire, rendering vengeance, etc." This is different from I Thess. 4:16, 17 and Rev. 7:9-17 where He is the "Shepherd" (vs. 17) but is in perfect harmony with Rev. 19:11-21. But the next great event is to be the gathering of the saints by the angels as the reapers, when Jesus appears in the cloud (Matt. 24:30, 31), and concerning which Jesus alludes continually in the Olivet Discourse. And this will come suddenly, "in an hour that ye think not," and the change of the living saints will be done instantly. "**ALL HAIL KING IMMANUEL.**"

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"I know not when my Lord may come,
At night or noon-day fair,
Nor if I walk the vale with Him,
Or meet Him in the air.
But I know whom I have believed,
And am persuaded that He is able,
To keep that which I've committed
Unto Him against that day."

—MAJOR WHITTLE (El Nathan).

CHAPTER XXVIII

The Signs and Events of Christ's Coming

ON Mount Olivet, Peter, James, John and Andrew asked Jesus, "Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world-age" (Matt. 24:3).

The heart of this question is the one we are also asking, viz., "The sign of thy coming (Parousia) and the end of the age" (see Margin).

First, Jesus gives the warnings in Matt. 24:4-6; Mk. 13:5-7; Luke 21:8, 9, where He says "The end is not yet." While that which follows in Matt. 24:7-13; Mk. 13:8-13 might seem to be an elaboration of the warnings, yet in Luke 21:10, there is a complete separation from them by "Then said He unto them." And then Jesus gives five signs in a group viz., "Nation shall arise against nation and kingdom against kingdom; and there shall be earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven" (Luke 21:10, 11). Not only does Luke put these five signs in a group, but he says "But before all these things (the five signs) they shall persecute you, etc., " which

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persecutions have existed through the history of the church until 1900 A. D. (Mk. 13, 9-12). It is the preaching of the Gospel to all nations, even to the end (Mk. 13:10-13, cf. Matt. 24:14) that brings the persecution. So as these signs are to appear after the persecutions, it brings them down to the present generation. Then again, the last sign the "Terrors and great signs from heaven" accompany Christ's appearance in the clouds, which brings the whole group close to the end, to be signs of Christ's Coming. Note, that Jesus is not asked to give a history of events through the centuries but is answering their questions "When shall these things be?" (The destruction of the Temple) "and what shall be the sign of thy coming?" Then in Matt. 24:7, 8 Jesus, after giving the first three signs, viz., "Nation shall rise against nation, etc., and there shall be famines and earthquakes in divers places" says "these things are the beginning of travail"—"birth-pangs," Rotherham translates it. If these things are "birth-pangs" they immediately precede the birth of the "Man-child" (Rev. 12:6) or the ushering in of the kingdom of God (Luke 21:31). Then Jesus in Matt. 24:14 gives a positive sign of the end, viz., "And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and *then shall the end come.*" This means "World Evangelization," which brings the end of the Gospel age. Now these six signs agree exactly with the first six seals, that we have already noticed

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(Rev. 6:1-17) viz, World evangelization, world war, world conservation of food, pestilences, earthquakes, and "terrors and signs from the heaven" that follow one another without a break.

ALL SIGNS IN ONE GENERATION

While the events of these signs, except the last "Terrors, etc., " do occur down through the centuries, yet they do not become signs until they all occur together. "When ye see *all* these things," says Jesus, "know ye that He (Jesus) is nigh, even at the doors" (Matt. 24:33). "When ye see *all*" not some but "ALL these things." Then says Jesus, "Verily I say unto you, This generation (that sees all these things) shall not pass away till all these things be accomplished" (Matt. 24:34). Only one generation can see them all, for the ones who see the first must see the last to see them *all*. "That generation" is as good a translation as "this" and it does not mean necessarily the generation in which Jesus was speaking, but "that generation" that "sees all these things." And if it shall not come for two thousand years, Jesus seems to say, I will certainly come when the signs appear; for "Heaven and earth shall pass away, but *my Words* shall not pass away" (vs. 35). If we make generation mean the Jewish race, how could the perpetuity of the Jews be a sign that Jesus was about to appear, when they have always existed. What Jesus says is that a certain generation, no odds

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how far hence it may be, will "see all these things." For instance, the generation that sees (1) the world being evangelized as it is to-day (Matt. 24:14) (2) and a world-war brought on by "nation rising against nation" as in 1914-1918; "taking peace from the earth" (Rev. 6:4) (3) and the weighing out of food—"Barley and Wheat" all over the world (Rev. 6:5, 6) as was done in 1917-1918 (4) and that sees "pestilences sweep over the world like the "Flu" in 1918 A. D. causing more deaths than were killed in the world war (Rev. 6:7, 8), (5) and then witnesses earthquake after earthquake killing hundreds of thousands (Luke 21:11; Rev. 6:12); "*This generation*" says Jesus, "shall not pass away till all these things be accomplished." That is, not only will the signs appear, but the coming of Jesus on the clouds and the catching up of the saints will be accomplished in that generation (Matt. 24:30, 31). All of these signs have been seen by this generation except the sixth, viz., the "Terrors, etc.," which accompany Christ's appearance in the heavens. There are some smaller signs, which we have already noticed as, "Lo here and Lo there," which are prevalent, and false prophets and theories abound.

SIGN OF THE ANTICHRIST

But there is a great sign, spoken of by the prophets and the Christ and the apostles, the manifestation of which is a sure sign of the end. Jesus calls it the

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“Abomination of desolation, which was spoken of through Daniel the prophet” (Matt. 24:15; Mk. 13:14). Daniel alludes to this “Abomination of desolation” both in type and antitype (9:27; 11:31; 12:11) and then more particularly in the mixed iron and clay in the toes of the image (2:41-43) and in the little horn which is to possess the earth until he is destroyed and the “saints possess the kingdom” (7:8, 11, 21, 24, 25). Paul calls it the “Man of sin” and the “Lawless One” which is destroyed by Christ’s Coming (II Thess. 2:3, 8), and John in Revelation calls it the Beast (13:1-17). It is accompanied by a great Apostasy from the Faith (II Thess. 2:3; II Tim. 3:1-5) which in uniting with other religious cults is called “The False Prophet” (Rev. 16: 13; 19:20), and is described in Rev. 13:11-17. The great Apostate church called “Babylon the harlot” which rode the civil governments for over twelve centuries is also destroyed (Rev. 17: 1-6, 16, 17). All of these form the title of this volume, which is written to unfold and describe this last great sign, “The Antichrist,” the evidence of whose coming is seen on every side.

SIGNS VISIBLE TO ALL

That these great World Signs are already visible must be patent to all. The very events as they occur fit so perfectly into the predictions, that they give to us a sure exegesis of the prophecies themselves, although we follow the exegesis and not the events.

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Note, particularly, that these signs are not "dark sayings," hard to be understood. Jesus is not using strong figures of speech in this discourse, but He is giving a plain, direct answer to plain, direct questions. His using the fig tree as an illustration shows how plainly He desired to make it. "Behold the fig tree and all the trees, when they now shoot forth, ye see it and know of your own-selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh" (Luke 21: 29-31). That is, if you have sense enough to know when summer is coming, you will see and know these signs when they appear. How wrong it is to assume that Jesus did not understand what a sign is. A sign is something tangible, to be seen and not a figure of speech to be explained away. Jesus "coming on the clouds" is the same as the manner of His going away (Acts 1:9) and the physical disturbances will occur just as they are described. "The sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, etc." (Mk. 13: 24, 25) are to be taken literally. "The falling of a star" is correct language, for it describes the falling of a meteor; and it is so used the world over and for all time. Such displays were called the "falling of the stars" in a meteoric shower in 1833; so God has already illustrated just what is meant. Instead of these stars with the sun and moon meaning kings and rulers, John in Rev. 6:12-15 mentions the real kings,

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etc., along with these luminaries even "the mountains" showing that they are different. There will be a tremendous shaking of this old earth when the Lord of Life and Power draws nigh. "The chief captains" and rulers and scofflaws will cry out as described in Rev. 6:12-17, cf. Heb. 12:25, 26. The jarring of the earth would produce all of these physical phenomena. As these signs are so important we will even at the risk of some repetition, give them a more complete description in the next chapter.

CHAPTER XXIX

Visible Signs and Preparation for Christ's Return

ONE of the great events that Jesus gives as a positive sign of the end of this age and which He also gave to John in the breaking of the first seal is "World Evangelization" (Matt. 24:14; Rev. 6:2). His great Commission, given with "All authority in heaven and on earth," was to "Go and Evangelize the whole creation" (Matt. 28:18-20). Now when asked "What shall be the sign of thy coming and of the end of the age?" He says "And this gospel of the kingdom shall be preached in the whole world as a testimony unto all the nations; and *then shall the end come*" (Matt. 24:14). He says, in fact, when the church—the bride fulfills its commission, then I shall return to take her to Myself and bring this gospel age to an end. When Christ puts World Evangelization as a sign, He implies that there would be a time of special effort near the end to accomplish that great task. That this special effort is really occurring in this generation is seen from the following. In the "Crisis of Missions" (pages 352-363) Dr. A. T. Pierson says: "At the Northfield convention in 1885, D.

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L. Moody presiding, the following appeal was made to "Disciples everywhere; calling for (a) *The immediate occupation and evangelizing of every destitute district of the earth's population and* (b) *a new effusion of the Spirit in answer to united prayer.*" "In 1886 (at Northfield) a convention of nearly three hundred young men from one hundred colleges gathered for four weeks of prayer and Bible Study. One hundred of those students consecrated their lives to the work of missions." "It was obviously the work of no man, but of His Holy Spirit." Out of this convention came "The Student Volunteer Movement" which took up the cry at their great convention in 1888, "Evangelize the World in this Generation." "You do this," Jesus seems to cry back to them, "and I will Return and this Gospel age will end and the Millennium will begin." Everyone knows that in "this generation" there has been a great growth in missions. Billions of dollars may be given in a united effort to evangelize the world, which is all that Jesus implies in Matt. 24:14. The White Horse rider which stands for the Christ and His Missionary army (Rev. 6:2, cf. 19:11, 14) is shooting arrows of conviction (Acts 2:27) with his bow and is going forward "conquering and to conquer." The whole foreign field realizes his presence and so does the home land where the appeal for missionaries and money are made. So this *White Horse* is seen by *All the World*.

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2. *The Red Horse* of war next appears in the breaking of the second seal (Rev. 6:3, 4). This clearly describes a World War. This "great sword" stands for great weapons of destruction. "It was given unto them that they should slay one another." This was certainly fulfilled, and he was "to take *peace from the earth.*" Now this is a perfect description of this late world war; for peace was taken from the whole earth, the weapons of war were great and they certainly slew one another. Jesus describes this same world war in Luke 21:10, "Nation shall rise against nation and kingdom against kingdom." "This is not a war of armies" says Lloyd George, "but of nations." The whole world saw this "Red Horse."

3. "*Famines in Divers Places*" is the statement of Jesus in Luke 21:10. This agrees with the breaking of the third seal which reveals the Black horse (Rev. 6:5, 6). The fulfillment of this is remarkable. It is not a world famine but is to be only "in divers places." But this Black horse rider goes through the earth for all these horses are "globe trotters." "The balances" and weighing out of food, show the conservation of food, for the "famine in divers places," which we find in Rev. 6:8 to be "one fourth part of the earth." This is exactly what was done in the United States beginning February 1st, 1917. "Food will win the war," was placarded at every country store, hamlet and city throughout the nation, and there were Wheatless and Meatless days, etc. The nose

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of this Black horse went into every pantry while its rider with his scales, weighed out the "white flour" giving only thirty lbs. to each family. "Mix 33 1-3% of Barley with our Wheat flour and make war bread" was on great bill-boards. Note the three to one mixture (vs. 6). This Black horse was seen throughout the world in "Bread-lines, etc." How could it be fulfilled more completely. This *Black Horse* was seen by the *whole civilized world*.

4. "*Pestilences*" (Luke 21:11) agrees with the fourth seal, which shows a "pale horse whose rider is Death" (pestilence Rev. 6:8). Jesus used the plural. These are also to be "in divers places." But that this horse could be seen and felt by the whole world, it was, permitted to go around the globe. "The Spanish Influenza" alone took the awful toll of 350,000 in six months in the United States, and six millions in India and more in the world than were killed in the world war. This "Pale Horse whose rider was Death" was not only seen but it left in its trail desolate hearts and homes. *The civilized world knew of the presence of this Pale Horse.*

5. "And there was given unto them authority over the fourth part of the earth, to kill with sword and with famine, and with death (pestilence, Rev. 6:8). This is a very remarkable statement. While there was to be a world war, "taking peace from the earth," yet they were to "kill with sword" in only "one fourth part of the world." The same with the food.

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It was to be conserved all over the world, for the famine that was to be in the one fourth part, and the pestilences to a large degree were to be in "one fourth part of the earth." This has been carried out to the letter. Europe and Russian and Turkish Asia, which was the battlefield of the world war, cover in square miles about one-fourth of the earth's land surface and contain one-fourth of the earth's population.

6. *Great Earthquakes* are also given as a sign by Jesus in Luke 21:11. These are described in Mat.. 24:7; Mk. 13:8 as being "in divers places." Every one in the civilized world realizes the evidence of this sign. Not only was there a series of earthquakes beginning at San Francisco several years ago that went around the world, but the "Great Earthquake" in Japan is fresh in our memories. And this late catastrophe at Santa Barbara, Calif., and the continued tremors throughout the East as well as the West are given "lest we forget." Artists have been so impressed that they have drawn pictures of what would happen to New York if a great earthquake similar to that in Japan would happen. Note, these pictures of the sky-scrapers, etc., falling to the earth and sober articles in the papers showing that it may be a possibility are not the work of Adventists, but are the products of careful calculators of what might possibly occur. Another "Great Earthquake" is to occur at the breaking of the sixth seal, which will startle the earth (Rev. 6:12), and the disturbances will be so

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fearful that the topography of the earth will be changed and all classes will be in consternation except the true church of Christ which will at that time be gathered by the angels as reapers (Matt. 24:31; Mk. 13:27). In Heb. 12:26, 27 we read that "not the earth only, but also the heaven" will be made "to tremble," which agrees with Rev. 6:12 where the heavenly bodies are also affected. This great commotion in heaven and the earth is produced by the approach of Deity to the earth (Matt. 26:64; 24:29, 30 Rev. 6:16, 17). This Great Earthquake occurs too late to be a warning. It will come like all earthquakes, suddenly, and Jesus' appearance in the clouds will be unexpected. "All the Tribes of the earth will mourn" (wail) (Matt. 24:30, Rev. 6:15, 17) but the saints will be changed and translated (I Thess. 4:16, 17; I Cor. 15:51, 52; Rev. 7:9-14).

7. The Red-Radical Menace.

That the Soviet-Bolsheviki propaganda is growing is shown in all the dailies. The threatened civil war and the riots among students in China is credited to the Chinese "swallowing the Soviet Gospel." Secretary of State Kellogg has just said at Minneapolis, Minn.—"I am not an alarmist." "I doubt if you are aware of the amount of destructive, revolutionary propaganda which is being secretly distributed in this country by foreign influence." This position was held by Mr. Hughes, his predecessor, so he refused to recognize the Soviet government of Russia. That this

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subtle “frog-like spirit” has gone throughout the world is very evident and if it affects free America, what will be the effect in China, India, Japan, Egypt and the Soudan, to say nothing about middle Europe where its agitation has been well known since the world war. For one to fail to “see these things” shows a blindness that is born of prejudice or indifference. “When therefore ye see the Abomination of Desolation” (Matt. 24:15), “(Let him that readeth understand)” says Jesus, “Flee to the mountains.” This warning saved the Christians from the terrible destruction that befell the Jews in the destruction of Jerusalem (70 A. D.), but it is a warning to us as well, for we “can also read.” Just as the army of the world-power of Rome was then threatening the Jews, so this world propaganda of the Radical-Reds is threatening the civilized world. It is certainly an “Abomination that makes desolate, “for its great object is to destroy and overturn the present governments and it is spreading its revolutionary teaching to the ends of the earth. James H. McConkey, in his excellent book “The Book of Revelation” says on pages 24 and 25 in commenting upon Matt. 24:15—“Jesus puts His finger on one supreme, vital fact (The Antichrist) which foreruns and determines the end.” And in Daniel (12:11) “God places His finger upon this strange figure to which Christ has referred and says to Daniel that ‘From the time that the Abomination that maketh desolate is set up; until the end shall

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be a certain period of somewhat over three years and a half.' " We know that Paul says "whom (the Anti-christ) the Lord Jesus shall slay with the breath of His mouth at His coming" (II Thess. 2:8) and John tells of his complete destruction with the false prophet and the federated armies of the world when Jesus comes with His glorious Bride to reign (Rev. 19:11, 14, 19, 21) which is three years and a half after the appearing of this Antichrist.

TIME OF CHRIST'S APPEARING

"But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Matt. 24:36; cf. Acts 1:7). While we are not to know, nor seek to know, the day or hour, yet we may know the generation, for Jesus gives us the signs that we may know. For some reason the Father hath set this "within His own authority." How foolish to set days with this clear statement before us. Jesus is to come suddenly, unexpectedly like the flood. "They knew not until the flood came and took them all away; so shall be the coming of the Son of man." But Noah knew the generation or he would not have built the ark.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thess. 5:4). "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earn-

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estly desiring the coming of the day of God" (II Pet. 3:12). "Denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world: looking for the Blessed Hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:12-13). "But take heed to yourselves," says Jesus "lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come upon you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:34-36).

"AND WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH." "BEHOLD! I COME QUICKLY, AMEN: COME, LORD JESUS."

APPENDIX

The Beast Government or the Anti-Christ

Rev. 13:1-8; 17:1, 3, 7-15

(1) "And he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. (2) And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his throne, and great authority. (3) And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast: (4) and they worshipped the dragon, because he gave his authority unto the beast: and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? (5) and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. (6) And he opened his mouth for blasphemies against God, to blaspheme

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his name, and his tabernacle, even them that dwell in the heaven. (7) And it was given unto him to make war with the saints, and to overcome them; and there was given to him authority over every tribe and people and tongue and nation. (8) And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.”

In the seventeenth chapter, an angel comes and further describes this beast government, thus giving the interpretation of this vision as the angel did to Daniel (7:16) and as Jesus gave the interpretations to his parables (Mat. 13:18).

“Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters” (Rev. 17:1).

“And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns” (17:3).

(7) “I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and the ten horns. (8) The beast that thou sawest was, and is not and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come.

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(9) Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth; (10) and they are seven kings; the five are fallen, the one, is, the other is not yet come: and when he cometh, he must continue a little while. (11) And the beast that was, and is not, is himself also an eighth, and is of the seven: and he goeth into perdition. (12) And the ten horns that thou sawest are ten kings, who have received no kingdom as yet: but they receive authority as kings, with the beast, for one hour. (13) These have one mind, and they give their power and authority unto the beast. (14) These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings, and they also shall overcome that are with him, called and chosen and faithful.” (15) “And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues” (Rev. 17:7-15).

MEANING OF THE SYMBOLS

Let us first divest this description of its symbols, which are clearly defined, so that the reality may stand out plainly before us.

“BEAST”—means a human government (Dan. 7:23; Rev. 13:7) and not an individual. No where in the prophecies does the word “beast” mean a person. The “Beasts” of Dan. 7:1-7 describe governments lasting for centuries. A “Horn” may stand for a person as

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the “Notable Horn” in Dan. 8:5, 8, 21 stood for Alexander the Great. But the beast (goat) stood for Greece (vs. 21). But this Beast of Rev. 13:1-8 has “ten horns” and “seven heads.” How can it describe a person? Then, the woman is said to sit upon this beast, which is defined as “many waters,” which is interpreted by the angel to be “Peoples, multitudes, nations and tongues” (Rev. 17:1, 3, 15). So this “beast” is not an individual but a government composed of “Peoples, multitudes, nations and tongues.”

“SEA”—(Waters) “are peoples, multitudes, nations, and tongues” (Rev. 17:15). Sea is universal.

“DRAGON”—“Satan, the devil, the old Serpent, the Deceiver of the whole world” (Rev. 12:9; 20:2).

“SEVEN HEADS”—“are seven mountains”; “they are seven kings” or governments (Rev. 17:9, 10). Seven heads and seven mountains are symbols to describe the seven kings or kingdoms and so are not the seven literal hills of Rome. They are mountain kingdoms or seven world-wide governments, like Babylon, which is called a mountain (Jer. 51:25) and God’s Kingdom is called “a great mountain” (Dan. 2:35). They are not now reigning for they have no diadems (crowns).

Note, the iron-teethed monster of Dan. 7:7, which is Rome, has only *one* head, so cannot be this Beast of Rev. 13:1, which has seven.

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“TEN HORNS”—“are ten kings” or ten governments (Rev. 17:9-10). The word “king” in Dan. 7:17 is changed to “kingdom” in vs. 23 which shows they mean the same. All of these ten are called “a kingdom” in Rev. 17:17, which indicates a Federation of Governments who are not conquered by a military genius, but act of their own will, and with “one mind” (Rev. 17:13-17) give willing authority and adoration to the beast. They are ten regal executors, who administer what the “seven heads”—“the multitudes”—conceive and promulgate. They have “received no kingdom as yet,” that is, the federation of these ten governments has not yet been consummated at the time of John’s standpoint in writing, which is in the time of the sixth head; for he uses the present tense “is” (Rev. 17:10). But when “they receive authority as kings (or governments as executors) with the beast for one hour, they have one mind, and they give (not forced) their power and authority unto the beast” (Rev. 17:12, 13).

“TEN DIADEMS”—Each king retains his kingdom, or each government its autonomy, while giving their power and authority unto the “beast” (Rev. 13:1; 17:13). These “crowns” show that they are now reigning and their activity is shown in Rev. 17:14, 16, 17.

Note—The woman sitteth upon many waters (17:1 cf., 17:15).

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The woman sitteth upon the beast of seven heads and ten horns, (17:3).

The woman sitteth upon "seven mountains"—"seven kings" (seven kingdoms or world powers) (17:9). These three statements show that the "many waters," "The Beast," and the seven mountain kingdoms are the same. So this last human government is composed of the peoples of what was once seven world-wide kingdoms or governments, also of "peoples, multitudes, nations and tongues" which becomes an eighth world power supported by a federation of ten governments (Rev. 13:7; 17:11, 13, 15, 17).

NOT THE TEN DIVISIONS OF THE ROMAN EMPIRE

It is not necessary that these ten should occupy the original territory of the old Roman Empire, for this beast of Rev. 13:1-7 is the same as the "little horn" of Dan. 7:8, which has "eyes like the eyes of a man," which is in emphatic contrast to the iron-teethed monster of vs. 7, which is the Roman Empire. This "little horn" succeeds the ten horns—"arises after them" (vs. 24), and absorbs only three of the ten horns that came out of the Roman empire, which is the fourth beast of Dan. 7:7. It is this "little horn" that "makes war on the saints" (Dan. 7:11, 21, 25; II Thess. 2:4; Rev. 13:6-7) and "shall think to change the times and the law; and they shall be given into his hand until a time and times and

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half a time" (Dan. 7:25), which is the same time as the reign of John's beast (Rev. 13:5 cf., 12:6, 14). It is *his* dominion that is "taken away to consume and to destroy it unto the end" (Dan. 7:26). So the beast of Rev. 13:1-7 is not the Roman empire restored, neither is it the ten divisions that came out of it, for it succeeds them, but is a government that is in decided contrast as shown in Dan. 7:7-8. While the iron of Rome extends into the feet and toes of the image, yet they are composed also of clay-democracy (Dan. 2:41-43), as is seen in England, France, Germany, Russia and all the nations of the world to-day. Satan forms this last government to be like himself, "the Dragon," who "has *seven* heads and ten horns" (Rev. 12:3); but this beast of Rome has but one head (Dan. 7:7) and this little horn succeeds the "Ten Horns" while these "ten" of Rev. 13:1; 17:17 are contemporary. Then John sees this last government as a composite of Daniel's three beasts—the leopard, bear, and lion (Rev. 13:2), but the fourth, which is the Roman Empire, is omitted because all autocratic governments are forever swept away, and it is only represented in the "little horn," which is the same as the feet and toes of the image where "the iron is mixed with the clay." So when the image is smitten on its feet, the *whole* image, "the iron, brass, clay, silver and gold" crumble to dust, (Dan. 2:45); which shows that they are all represented in this last government.

APPENDIX II

John's Standpoint

The book of Revelation, the only prophetic book of the New Testament, is the most remarkable book that was ever written. While it has been a source of inspiration and hope through the entire Christian dispensation, yet its specific revelations are for the last generation in which all the signs of Christ's Coming and the Coming itself shall occur. The whole book from chapter four, where John is taken up into heaven to be "shown the things which must come to pass hereafter," is what Jesus gives as an answer to the question of the four disciples on the Mount of Olives, viz., "what shall be the sign of thy coming, and of the end of the age?" (Matt. 24:3). While Matthew, Mark and Luke give chapters to the answer John gives a whole book. So the very title of the book of Revelation is "The Revelation or Unveiling of Jesus Christ" which is *Christ's Second Coming.*

(1) The word "Apocalypse" means the same in Rev. 1:1 as it does in I Cor. 1:7; II Thess 1:7; I Pet. 1:7, 13; Luke 17:30, viz., "The Revelation or Unveiling of Jesus Christ." It is not a revelation from

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Christ but the revealing of Jesus Himself in His glorious "Parousia."

(2) John says, "I was in the Spirit on the Lord's day" or as R. F. Weymouth translates it, "IN the Spirit I found myself present on the Day of the Lord" (Rev. 1:10). This translation says that John was carried forward by the Spirit into "The Day of the Lord," in which day all of these events are to occur. "The Day of the Lord" says Jesus "is the day that the Son of man is revealed" or according to Weymouth "the day that the veil is lifted from the Son of man" (Luke 17:30). Paul calls "The Revelation of Jesus Christ" (Rev. 1:1). "The day of our Lord Jesus Christ" (I Cor. 1:7, 8) and in II Thess. 2:1, 2 he calls "the Coming of our Lord Jesus Christ" "the Day of the Lord" and he couples these together in his graphic account of "the translation of the saints" (I Thess. 4:15-5:2).

(3) John clearly states, that his standpoint, was in the reign of the Sixth Head—the "Sixth mountain kingdom" (Rev. 17:10). He says, "Five are fallen, the *One is*, the other is not yet come." That is, Five of these kingdoms had passed and he was writing from the standpoint of the Sixth for he uses the present tense. Then he says, "The other (the seventh) is not yet come." Now this Sixth head, we assume, was the Central Powers, viz., Germany, Austria-Hungary, Bulgaria and Turkey who arose to be such a mountain above the other nations that the

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rest of the world had to unite to crush it. It was the only "mountain" since Napoleon and he was the fifth one that followed Rome. But no sooner did the sixth mountain government come to an end than another Mountain government numbering over fifty nations came in to take its place. This is the seventh—The League of Nations—which, says John, "must continue a little while." Now these seven heads or Mountain kingdoms which are human governments, are to be followed after "a little while" by the eighth; which is the result of Satan uniting three of these seven into a government which controls the earth. It is "the Little Horn" (Dan. 7:8, 25; "The Beast" (Rev. 13:1-8; 17:8-13) and "The Lawless One" (II Thess. 2:3-7, 8). It reigns only three and a half years which brings the end of human and Satanic governments for Christ comes and sweeps them all away like the chaff of the summer threshing floor (Dan. 2:35). Now sometime during this Sixth head (1870-1918 A. D.) John says was to be his standpoint and it is only "a little while" (the seventh head) from the "Eighth" which is the last and which runs only "three and a half years" (Rev. 13:5; Dan. 7:25).

(4) The whole structure of Revelation shows that it covers a brief period and that this period is the end of this age. When Jesus takes the book out of the hand of His Father (Rev. 5:1-7) He proceeds to break the seven seals, which are the framework

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of the book, and the breaking of these seals show events that are related together as has been shown in the closing chapters of this volume. Under the sixth seal the 144,000 Jews are sealed and left on the earth, and the saints are translated after the face of Christ appears (Rev. 6:16; 7:3, 9, 14). The testimony of these translated saints overcomes Satan, and he has no more standing in heaven even as an "accuser" (Rev. 12:10-12), so he is cast down to the earth, and brings forth his Antichrist who endures only forty-two months.

The present condition of the world when there is a lull in wars is exactly as Christ has described in every allusion to his Coming. Note—the exception of those "whose names hath been written in the book of life of the Lamb that hath been slain" (Rev. 13:8; 17:8). These do not worship the Beast. This may mean the "Sun-clad woman" who is protected in "a place prepared of God." This may be the United States, which is being remarkably safeguarded these days from everything that is even related to the Soviet Government of Russia.

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